The Outlook

Volume 82 *Saturday, March 17, 1906* *Number 11*

CONTENTS

THE WEEK

The Anthracite Coal Crisis 575
Mine Conditions in West Virginia 576
For a Thorough Investigation 578
The Statehood Bill 578
Free Alcohol 579
An Election Reform Conference 580
Criticising the Insurance Bills 581
The Battle in Jolo 582
The British Labor Party 583
The French Cabinet 584
Morocco 585
The Russian Duma 585
The Consumers' League 586
Christian Socialism in Ohio 587
Saloon Licenses in Chicago 587
American Music 588

EDITORIALS

Present Condition of Labor in England. 588
Indignant Time 590
The Message of Christianity 591
A Lenten Meditation 593
The Open Shop 594

CONTRIBUTED ARTICLES

China in Transition: A House-Boat Trip in China 595
By George Kennan
A Russian Woman's View 601
Mission Work in the Rocky Mountains .. 603
By the Right Rev. J. B. Funsten
The Paralysis of Criticism 606
By Hugh Black
Nuremberg, the City of the Closed Shop 608
By W. D. P. Bliss
The Workers (Poem) 613
By Mary G. Slocum

BOOKS AND AUTHORS

New Studies of Monetary Problems 614
Comment on Current Books 617
LETTERS TO THE OUTLOOK 620

THE OUTLOOK is a Weekly Newspaper and an Illustrated Monthly Magazine in one. It is published every Saturday—fifty-two issues a year. The fourth issue in each month is an Illustrated Magazine Number, containing about twice as many pages as the regular weekly issue, and many pictures.

PRICE.—The subscription price is Three Dollars a year, payable in advance. Ten cents a copy.

POSTAGE IS PREPAID by the publishers for all subscriptions in the United States, Hawaiian Islands, Philippine Islands, Guam, Porto Rico, Tutuila (Samoa), Shanghai, Canal Zone, Cuba, Canada, and Mexico. For all other countries in the Postal Union add $1.56 for postage.

CHANGE OF ADDRESS.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

DISCONTINUANCES.—If a subscriber wishes his copy of The Outlook discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

HOW TO REMIT.—Remittances should be sent by Draft on New York, Express-Order, or Money-Order, payable to order of THE OUTLOOK COMPANY. Cash should be sent in Registered Letter.

LETTERS should be addressed:

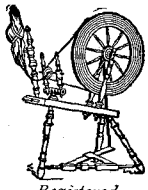
THE OUTLOOK COMPANY

Chicago Office, 1436 Marquette Building

287 Fourth Avenue, New York

Copyright, 1906, by the Outlook Company. Entered as second-class matter in the New York Post-Office.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



ART LINENS

For Embroidery and Decorative Purposes

At "The Linen Store"

The reputation of "The Linen Store," for carrying in stock practically everything in Linen, applies with particular force to the Art Department. The assortment of Art Linens is unquestionably wider and more comprehensive than can be obtained elsewhere.

It includes a full range of Irish and Austrian round thread linens for drawn work in widths ranging from sixteen to one hundred inches.

Russian, Siberian, Balkan, Flemish, Hessian and Hand Loom Linen, 72 inches wide.

Etamines, Meteor, Hardanger and Aida Canvas, 48 inches wide.

Plain and Figured Damasks, 18 to 54 inches wide.

Colored Linens in a large variety of shades, including a complete line of College Colors, 36, 48 and 72 inches wide.

Craftsman Canvas and Goblin Linens, 50 inches wide.

In this department we also display a complete line of stamped goods, including the new designs for shadow embroidery and a very attractive collection of stamped shirt waists, corset covers, belts, collar and cuff sets.

Samples of any of the Art Fabrics sent free on request.

Mail orders have our prompt attention.

James McCutcheon & Co., 14 W. 23d St., New York

Intending purchasers of a *strictly first-class* Piano should not fail to examine the merits of

THE WORLD RENOWNED

SOHMER

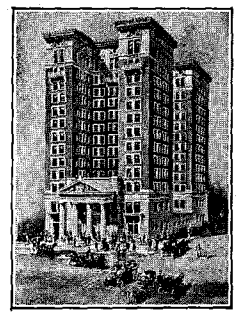
It is the special favorite of the refined and cultured musical public on account of its unsurpassed tone-quality, unequaled durability, elegance of design and finish. Catalogue mailed on application.

THE SOHMER-CECILIAN INSIDE PLAYER SURPASSES ALL OTHERS

Favorable Terms to Responsible Parties

SOHMER & COMPANY

Warerooms Cor. 5th Ave. 22d St. NEW YORK



THE BUILDING OWNED AND OCCUPIED BY THE BANK

BANKING BY MAIL AT 4% INTEREST

ESTABLISHED 1868

We advertise our system of Banking by Mail because we believe that the aims and facilities of a financial institution should be set forth plainly before the general public.

Our booklet "V" explains our plan in detail, and tells why we can safely pay 4% interest on deposits of any amount from $1.00 to $10,000.00. Send for it to-day.

ASSETS OVER

FORTY-TWO MILLION DOLLARS

THE CITIZENS SAVINGS & TRUST CO.

CLEVELAND, OHIO. The City of Banks

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Outlook

SATURDAY, MARCH 17, 1906

❀

The Anthracite Coal Crisis

A critical position in the negotiations between the anthracite mine workers and the operators was reached at the beginning of this week when the reply of the operators to the demands of the miners was made public. This reply consisted of a positive and a sweeping refusal to accept the demands, with a counter-proposal on the part of the operators that the findings and awards of the Anthracite Coal Strike Commission—that is, the findings reached three years ago at the investigation called by President Roosevelt—which would naturally terminate on the first day of April next, should be continued. The operators say that they think the findings of the Anthracite Coal Strike Commission should establish practically permanent relations, and deprecate the disturbances to the public's business and comfort in the renewed negotiations. The main demands of the miners were for a written agreement for one year with the union, the eight-hour day, a uniform scale of wages throughout the anthracite regions, an increase of ten per cent. to men working under contract and an additional ten per cent. to all men using safety lamps (our inference is that this is because the lamp is a badge of extra-dangerous work), the weighing of coal in all mines, with all payments on the basis of a ton of 2,240 pounds; the deduction by the owners of a certain percentage of each miner's wages to be paid into the union as his dues, and the abrogation of the Board of Conciliation. The conditions of the operators in opposition to these demands are briefly as follows: They stand unalterably for the open shop, and decline to deal with the United Mine Workers of America, which they characterize as "an organization controlled by a rival industry"—meaning thereby the bituminous coal miners, who are in the majority in the National organization; the eight-hour day they consider impracticable because of the conditions of the work; they think that ten hours would be fair, but are willing to continue nine hours as fixed by the Commission, adding that the miners do not average eight hours a day now; a uniform scale of wages would mean, the operators say, higher prices for coal, and is impracticable by reason of differing capacity of workmen and varying conditions in the collieries, while they maintain that the employees now receive exceptionally high wages as compared to those paid employees in any like industry the world over; figures are quoted purporting to show that the contract miner is earning per year $883.10, or $443.72 more than in 1899; wages, the operators say, cannot be raised without raising the price to the consumer; as to the proposal to pay by the uniform weight basis of 2,240 pounds, the operators say that it is as proper to pay by measure as by weight, and that the Strike Commission decided against any change in this respect; the operators refuse to reserve from the workers' wages money to be paid into the unions, assert that the Board of Conciliation has not caused delay as claimed by the workers, and say that the decisions which were in favor of the men were promptly carried out; the sliding scale is defended as a guarantee to the men that they will share in any increase in price.

❀

The Miners' Views

The full text of the formal reply of the officers of the anthracite miners' unions has not, so far as we find at this writing, been published in full. Mr. Mitchell, however, is quoted as saying that the

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

proposed increase of ten per cent. is justified by the general industrial, commercial, and trade conditions of the country; that the prosperity of the coal-carrying roads is unprecedented, and that, as the connection between the roads and the mine-owners is undisputed, the workmen in the mines should share in this; that an eight-hour work day has become the standard working day of all bituminous coal workers the world over, and that eight hours is as long as a man can work in a coal mine without injury to his health and consequent injury to society; that a uniform scale of wages for men performing the same work is needed to do away with discontent and is quite practicable; that paying for coal by weight is right because cars of different sizes are used, and when the car is made a unit of measure the introduction of cars of a new size makes friction in adjusting payments, while it is claimed by miners that whenever there is a difference of this kind they are the losers. Mr. Mitchell reiterates the assertions that the Board of Conciliation has resulted in serious delay in the adjustment of grievances, that some cases have been in the hands of the Board for two years, that rarely have cases been decided in less than three months, and that reconstruction of the Board is needed. While it is still hoped that some basis of agreement will be found between operators and miners, and while this hope, as we write, is partly based on the fact that the United States Commissioner of Labor has been in conference with John Mitchell, the President of the United Mine Workers, and is thought to be urging conciliation on the part of President Roosevelt, it cannot be doubted that the present condition of the mining difficulty is in the highest degree serious. It must not be forgotten that, as The Outlook has repeatedly urged, there are three parties to this controversy, and the interests of the third party, namely, the consumers of coal and the Nation at large, are of such magnitude that it ought to be impossible to cut off the supply of one of the necessities of life because of a disagreement as to wages and hours. In some way a reasonable method of settling disputes must be had.

Mine Labor Conditions in West Virginia

There is a much broader aspect to the mine labor situation now confronting the operators and mine workers, not only of the soft-coal fields of the Middle West, but also of the anthracite region of Pennsylvania, than the questions in dispute as to wages and conditions of employment. This broader aspect is of the most vital concern to the public. It has to do with the effects that mine labor conditions in West Virginia are having upon practically the entire coal industry of the country. The fact that about forty per cent. of the entire annual output of anthracite, or approximately twenty-five million short tons, comes in direct competition with bituminous coal through what are known to the trade as "steam sizes," lends emphasis to the statement that whatever tends to affect the price of soft coal reacts upon the prices of these small sizes of anthracite, as the two are in competition to meet the fuel demands of many of our industries. West Virginia coal, owing to the favorable geographical location of the deposits of that State and of its railway development, competes in both the Eastern and Lake markets; in the former with the steam sizes of anthracite as well as bituminous coal, and in the Lake markets principally with the bituminous product from western Pennsylvania, Ohio, Indiana, and Illinois. Under prevailing industrial conditions in the coal mines of West Virginia, by which the operators of that State are enabled not only to secure the cheap labor of negroes moving into that district from Southern States and of immigrants from the southeastern European countries, but also to benefit through various means of exploitation of labor, the labor cost of producing coal is much less in West Virginia than that of the operators in the Middle Western coal-producing States having a common market. The Middle Western coal operators, because their employees are strongly organized in the United Mine Workers of America, not only pay much higher wages than the West Virginia operators pay to their unorganized employees, but they have also abolished many if not all the various means of labor exploitation by

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

which the cost of production to the operator is greatly lessened. Among these methods of exploitation which prevail to a deplorable extent in West Virginia are the company store, excessive dockage, the large mine car, long hours of work (nine and in the great majority of cases ten hours a day in the mines), and systems and devices whose existence and operation redound to the advantage of the operator and to the disadvantage of the mine employee. Through such labor conditions the West Virginia operator to-day enjoys advantages in competition with the operator of the Middle West, upon whom the miners' union and public opinion have forced a higher standard of industrial morality in the treatment of employees, as we hope they will before long in West Virginia also.

❀

Dissensions Among Operators and Mine Workers

In consequence of these conditions, operators of the Middle West are finding themselves unable to meet the competition of the West Virginia operator. This tendency has been pointed out and a remedy for it urged in every Inter-State Joint Conference of the central competitive territory since the restoration of the trade agreement machinery in 1898. The operators of the Middle West not only have been losing their contracts with the railroads and industrial plants, but even their domestic markets are being taken away from them by the West Virginia product. The operators represented in the joint conferences have made repeated demands upon the United Mine Workers, and this organization has made repeated attempts to organize West Virginia miners sufficiently to bring them and their employers within the jurisdiction of the Inter-State Joint Conference; but, through the operation of well-defined causes, these attempts have so far failed. It is clearly understood by both operators and mine workers participating in the Inter-State Joint Conference that unless West Virginia is brought within the jurisdiction of the Conference's trade agreement the entire movement is in danger of going to pieces at almost any time. This means that so long as present industrial and labor conditions are permitted to continue in West Virginia the coal-consuming public will have impending over it at all times the possibility of a widespread industrial war, as the mine workers of the Middle West and of the anthracite region will never surrender the comparatively high wages and the fair standard of living to which their union has made them accustomed, until they are forced to it through the failure of a strike. The prevailing conditions in West Virginia are reflected in the failure of the recent conferences of operators to arrive at a harmonious understanding as to their action and policy in the coming Indianapolis convention. The newspaper accounts of all these meetings show a clearly marked division among the operators, some of them favoring the compromise proposition of a five and one-half per cent. increase in wages to the mine workers and the others vigorously opposing any increase, the latter claiming that under present competitive conditions they cannot afford to increase wages and at the same time continue in business. The operators who favor the compromise proposition are the large concerns, like the Pittsburg Coal Company, which have long-term contracts for practically all of their output with big industrial concerns such as the United States Steel Corporation, while the opponents to the wage increase are the operators who must sell their coal on short-term contracts in markets where competition is most severe. Under these industrial and business conditions, even if a strike of the mine workers is averted on April 1, it is only postponing the day when this question of West Virginia competition in the coal markets of the country will force upon the Nation the necessity of a solution to the industrial conditions in that State which give to this competition its strength. Not only can the dissension among the operators be traced to this competition, but it is also largely responsible for the break within the ranks of the mine workers themselves, which was referred to in The Outlook of February 24, for those who oppose the strike policy point out

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the weakness of the union because unorganized West Virginia mines would capture still more markets in case of a strike. The dissension in District 5 (western Pennsylvania) has resulted in the removal from their respective offices by the district convention of President Dolan and Vice-President Bellingham, and the appointment by the National President of the United Mine Workers of a committee to take charge of the executive offices of the district until another election is held, for which provisions have already been made. President Dolan threatens legal proceedings to retain possession of his office until March, 1907, for which term he claims to have been properly elected.

❀

For a Thorough Investigation

In returning to Congress with his signature the joint resolution lately passed by both its branches providing for an investigation by the Inter-State Commerce Commission into the subjects of monopolies in coal and oil and railway discrimination, President Roosevelt sent a special message in which he pointed out that such an investigation, if not thorough and practical in form and method, would be worse than none at all, as it might be regarded as an evidence of insincerity. The President states that it was with hesitation that he signed the resolution, because of his fear that the form in which it was cast might make it ineffective. The defect pointed out may, he thinks, be remedied by legislation, and the intention of his message is to ask for such legislation. It must be remembered that investigations are already being carried on both as to coal and oil by the Department of Commerce and Labor, and care must be taken that the inquiry which the Inter-State Commerce Commission is now asked to make does not conflict with the other, and the two, as the President says, render each other more or less nugatory. It might also result from the fact that immunity from prosecution must be given to all witnesses that criminal prosecution, now at least possible, might be entirely prevented. While investigation and the resulting enlightenment of the public may conceivably be even more important than prosecution, the choice between the two should be made deliberately and not thoughtlessly be forced by conflicting efforts. The President hopes that Congress will so amend the resolution that the Inter-State Commerce Commission should be furnished with money and power to make the inquiry searching and thorough. At present it has no sufficient sum of money to enable it to do the additional work thus put upon it, and it is even doubtful whether under this resolution as originally passed it could administer oaths or compel the attendance of witnesses. These suggestions of the President can hardly fail to impress upon Congress the necessity of acting with vigor and clear-sightedness if it is to act at all in this important matter.

❀

The Statehood Bill

The bill which passed the Senate last week differs so radically from that which passed the House not long ago as to be a totally new measure. The Senate bill provides only for the admission of one State, to be called the State of Oklahoma, and to comprise the Territory now bearing that name, together with the adjoining Indian Territory. The House, as our readers know, had joined to this the admission of Arizona and New Mexico united into one State, and it had been thought that the contest in the Senate would center upon the question as to whether each of the four present Territories involved should be allowed to express its opinion as to joint Statehood by vote. The Foraker amendment, providing for this plebiscite, was carried by a large majority, and then, somewhat to the surprise of the Senate itself, an amendment offered by Senator Burrows striking out all reference to Arizona and New Mexico was carried by a majority of two—twelve Republican Senators joining with the Democrats. The House and the Senate are now so far apart in this matter that political prophets think the probability small that they can come together in the conference of committees which must now be held. The vote in the Senate indicates, it seems to The

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Outlook, increasing adherence to the general propositions laid down in our editorial comment of last week; namely, that Congress has a right to determine when and how States shall be admitted, and with the interest of the Nation as well as of the Territories concerned in view, but that no Territory should be converted into a State or a part of a State against the will of its people. It may be added that, whatever political expediency may seem to demand, a Territory well fitted for Statehood and desiring Statehood should not be excluded for partisan political reasons.

❀

Free Alcohol for Use in the Arts and Manufactures

The Ways and Means Committee of the House of Representatives has had under consideration for some time several bills providing for the removal of the tax on denatured alcohol for use in the arts and manufactures. Denatured alcohol is alcohol which has been rendered unfit for drinking by the addition of substances which are poisonous to a certain extent or offensive to smell and taste and revolting to the stomach. Many processes of denaturing are in use in other countries, and it is practically undisputed that alcohol can be so treated, without impairing its efficiency as a fuel, an illuminant, or a solvent, that it will be undrinkable by any except degenerates. It must be remembered that there are two kinds of alcohol in general use—ethyl or grain alcohol, which is found in intoxicating beverages, and methyl or wood alcohol, which is poisonous. Grain alcohol pays an internal revenue tax of $2.20 per gallon on the pure spirit, while wood alcohol is untaxed. Denatured alcohol is free from taxation in Great Britain, Germany, France, and nine other European countries, and in Cuba and five countries in South America. It is argued in favor of free denatured alcohol that, judging from the experience in those countries, it would add to the prosperity of many industries using alcohol in their manufacturing processes, would make possible the establishment of other industries in which cheap grain alcohol is a necessity, and would afford a cheaper and more satisfactory material than any now available for motors of various kinds, and for heating and lighting under certain conditions. At the hearing before the Committee the Secretary of Agriculture and the Master of the National Grange of the Patrons of Husbandry presented the advantages to the farmers of the country from the removal of the tax. It is argued that alcohol, burned in suitable lamps, is a better illuminant than kerosene, that it can be used for heating and cooking and as a fuel for the motors which the farmers are using to a greater and greater extent for baling hay, shelling corn, sawing wood, threshing, churning, pumping water, and running all kinds of farm machinery, much more safely than gasoline and probably more cheaply. The supply of gasoline is limited, and the steadily increasing demand for it is rapidly raising the price. Grain alcohol can be made from all the plants that contain large quantities of starch and sugar. Corn, including the stalks, potatoes, sweet potatoes, waste molasses from the sugar-cane and the sugar beet, are all available sources of alcohol, and the farmers, by the establishment of central distilling plants in each section, would be able to dispose of quantities of products which are now waste or unprofitable. The farmers would benefit doubly, by an increased demand for what they raise, and by an abundant and cheap supply of a valuable material for light, heat, and power.

❀

Objections to Free Alcohol

The main objections to the removal of the tax are made by the manufacturers of methyl or wood alcohol. They contend that the expectation of a wide increase in the use of grain alcohol for lighting, heating, and running motors would not be realized, and that the chief use of the denatured product would be in those industries where wood alcohol is now employed; though they acknowledge that it would displace the wood alcohol because it can do the work as well and in many cases better, is more pleasant to use, and would be cheaper. The wood alcohol makers claim that

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

such a decrease in the demand as would result would destroy their business; while the benefits would be felt only by the classes of industries now using wood alcohol. In reply to this argument it is said that there will be a considerable demand for wood alcohol for use in denaturing grain alcohol, and that the expected increased consumption of denatured alcohol would in a short time call for as much wood alcohol as is now manufactured. It seems to be well established also that the employment of methyl alcohol in any industry where the work is conducted in confined quarters is injurious to health, sometimes resulting in complete or partial blindness. The question has been raised whether, by the removal of the tax on denatured alcohol, encouragement would not be given to the attempt to recover pure grain alcohol from the denatured product and thus the public health be menaced and the Government treasury defrauded. To us the weight of evidence seems to be on the side of those who deny that, under proper regulation, any such evil would follow the removal of the tax. The arguments of the manufacturers of wood alcohol should receive consideration. If it seems probable, however, that the expected advantages will accrue to many industries and to the farmers, Congress ought not to continue a tax for the protection of a single industry

❀

An Election Reform Conference

A very interesting and suggestive conference for the consideration of election reforms was held in New York on March 6 and 7, under the auspices of the National Civic Federation. Mr. Oscar S. Straus, President of the Federation and of the National Primary League, opened the sessions with an able address on "Reform of the Primaries and Election League." Ballot and primary laws and corrupt practices were the three principal topics under consideration. Both sides of each question were set forth by capable representatives. The discussion of the Wisconsin law was particularly interesting. Mr. I. L. Lenroot, Speaker of the Wisconsin lower House, spoke in favor of the La Follette law, and Collector Monaghan, an adherent of Senator Spooner, against. Mr. Lenroot advanced the usual arguments in favor of direct primaries. Mr. Monaghan declared that the present system in Wisconsin practically deprived the farmer of any vote in either county or State affairs because of its cumbersome provisions; it compels the candidate to make two campaigns to secure office, and forces him to waste unnecessary time, and money which many cannot afford; and the plurality vote nominates. Again, Mr. Monaghan thought that one of the strongest objections was that Wisconsin will have a candidate platform instead of a people's platform. He claimed that this was getting near to the people with a vengeance, and was one of the lamest provisions of this wholly bad law. Congressman Bennett, who followed Mr. Monaghan, took occasion to say that all of the objections which Mr. Monaghan had urged against the direct primaries system could be urged with equal force against the convention system, and he illustrated his points from his own experience. He pointed out how one man in a constituency of two hundred and ninety thousand was the dominating factor in nominations. The discussion of the Australian ballot was most illuminating, Josiah Quincy and Richard H. Dana defending the Massachusetts ballot with great force and effect. To the chief objection to the Australian system, that it resulted in a great falling off in the vote between the head of the ticket and the other candidates on the ticket, Mr. Quincy replied that a large percentage of the voters do not exercise the right of suffrage. If four out of five registered voters go to the polls, it is considered a big vote. Why should not four-fifths of the people have the right to vote for what officers they please if one-fifth are permitted to stay at home? Mr. Dana made an equally effective reply, showing that very often the large vote was for some office about which there was a particular fight and in which there was special interest, thus indicating that people voted for the offices in which they were specially interested and declined to express a preference where

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

they were uninformed or uninterested. One of the most striking addresses on corrupt practices legislation was from the leader of the Conservative party in the Canadian Parliament. The resolutions adopted at the conclusion of the Conference declared in favor of the establishment of a permanent department of the National Civic Federation to take jurisdiction of the subjects which the Conference was called to consider; it also declared that experience shows that existing provisions of criminal law against the purchase of votes are inadequate, and that proper corrupt practices legislation should include:

The publication of all contributions and expenditures.

The prohibition of political contributions by corporations.

The definition and limitation of permissible political expenditures.

Provisions for judicial inquiry into election expenditures and existence of corrupt practices, in which proceedings any citizen may participate.

The punishment of corrupt practices by further penalties, such as disfranchisement or disqualification for office, in addition to fine or imprisonment.

❀

Criticising the Insurance Bills

The bills introduced in the New York Legislature by the Armstrong Investigating Committee were discussed at a public hearing last Friday by representatives of the insurance companies. The presidents of the three great companies, Mr. Paul Morton, of the Equitable, Mr. Alexander E. Orr, of the New York Life, and Mr. Charles A. Peabody, of the Mutual, the actuaries of these companies, representatives of the smaller companies and of the life insurance agents of the State, presented criticisms and suggestions. With practical unanimity the speakers highly commended the work of the Committee, and expressed themselves as in accord with the spirit and general tendency of its recommendations. Their criticisms, however, covered pretty thoroughly the various bills, and when the hearing was over few of the provisions had not been attacked. Publicity of accounting was heartily approved by many of the speakers, and the opinion seemed to be general that it would prevent practically all the evils and render unnecessary specific limitations of management. The prohibition of campaign contributions, the regulation of lobbying, and the provisions for giving the policy-holders in mutual companies greater opportunities for participation in their control were passed over in silence, although we understand that the last subject has been reserved for consideration at another hearing. The provision for the limitation of the amount of new business which a company may write annually was agreed to, with a suggested amendment postponing its operation for a few years, thus giving the companies time to adjust themselves to the new conditions. The limit proposed for the largest companies is about half the amount of the business written by the New York Life Insurance Company last year; to enforce that limit at once would, the large companies assert, disorganize their agency systems and entail considerable loss. Mr. Morton presented a modification of the Committee's plan for the restriction of investments which he believed would accomplish the desired result and at the same time save the policy-holders a great deal of money. Instead of forbidding the ownership by life insurance companies of the stock of other corporations and of bonds secured by stock, he would permit them to retain their present investments, with the exception that no company should hold over twenty per cent. of the stock of a bank or trust company. In the future he would permit investments in the stocks of railroads which have maintained a certain record in dividend-paying, and in collateral trust bonds issued by companies operating railroads which have not defaulted in their interest-paying for a number of years. The abolition of the deferred dividend form of policy was opposed by the insurance companies on the ground that there is a large and legitimate demand for it, that the policy-holder should be allowed freedom to select whatever kind of contract he prefers, and that by this form of policy many men are induced to insure their lives who would not otherwise do so, thereby increasing the number of families having protection. It was argued further that

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the deferred dividend plan afforded a perfectly proper reward for, and incentive to, persistence in payment of premiums. The provision for the maintenance of a contingency reserve fund not to exceed a specified maximum and for the annual distribution of all the surplus over and above this fund was also opposed. It was claimed that the maximum fixed by the Committee was entirely too low, and that the officials of the companies should be allowed to use their discretion in the laying aside of a fund as a protection against fluctuations in the price of securities and other unforeseen contingencies. It was contended that if the entire surplus must be distributed annually, the variation in the policy-holder's dividends from year to year which must inevitably result would lead to dissatisfaction and would tend greatly to increase the lapsing of policies. The provision of the bills which aroused the greatest opposition was that limiting the amount which might be spent each year in obtaining new business. It was urged that the provision was unworkable; the bill makes no statement of just what expenses shall be included in this category, and, even if they were carefully defined, it would be impossible for the officials of the company to determine at the beginning of the year how much new business they would obtain and therefore how much they might spend in obtaining that business. The limit set by the Committee was protested against, also, because it was so low as to make it practically impossible for the average agent to make a living on that basis. The life insurance representatives were listened to with the closest attention by the members of the Committee, with the evident desire of obtaining the most light possible on the great problem which they have been working on with such energy and fidelity. There seems little reason to doubt that the legislation as finally shaped by the Committee will be, on the whole, sane, equitable, and thorough.

❀

The Battle in Jolo

The engagement of Major-General Wood's forces with a band of hostile Moros on Tuesday and Wednesday of last week is sufficiently important to mark it as the most serious military operation in the Philippines since the collapse of the general insurrectionary movement. But it must be carefully distinguished from that movement, with which it has no connection, direct or indirect. It has long been recognized by all who are in the least conversant with the situation in the Philippines that the government of the Moros or Mohammedans in the southern islands is a question entirely by itself. In so far as these people resist and defy American authority, it is not at all from any sympathy with Aguinaldo's former organized resistance—and, indeed, the Moros bitterly hate the Filipinos, properly so called, who differ from them in race, religion, and customs. A sentence in General Wood's report gives concisely the actual facts as to this armed resistance: "The action resulted in the extinction of a band of outlaws who, recognizing no chief, had been raiding friendly Moros, and owing to their defiance of the American authorities had stirred up a dangerous condition of affairs." The Sultan of Jolo has expressed his approval of the extermination of this band of outlaws. General Corbin in his comment about this fight says:

> This encounter has no bearing on the Philippines situation. The Moros are religious fanatics, and are not amenable to the influences of other peoples. They owe no allegiance except to their Mohammedan faith, and are liable to cause trouble at any time. Their acts have no more relation to the conduct of the Filipinos than the Apache outbreaks in former days in Arizona with the situation in other States and Territories.

From the military point of view the battle possessed considerable interest because of the strong intrenchment of the Moros in the crater of a lava-cone over two thousand feet high, at the top of Mount Dajo. Such a position, the approaches to which were strengthened by the natural defenses of heavy timber, and further made difficult by the extremely steep slope of the mountain, might well seem impregnable to these fierce Moros, and would be impregnable to any kind of an attack they had known of among themselves. General Wood, however, caused a number of guns to be lifted by block and tackle to a position three hundred feet high, where they

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

commanded the crater. The detachments of infantry and of the naval contingent which operated with the army advanced under cover of the fire of the guns, and, although the resistance was stubborn, the result was the capture of the position, with a loss on our part of fifteen men killed and about sixty-five officers and men wounded. The scene of the fight was a precipitous volcanic hill about five miles from the town of Jolo—the War Department seems to prefer the spelling Jolo to that of Sulu for the island, town, and group of islands to which the two names are rather indiscriminately applied. The loss to the Moros was about six hundred killed. This includes, it is reported, many women and children who were held by the Moros in their stronghold. The disparity in the losses of the two forces is a significant illustration of the inequality between an army with antiquated arms and insufficient training in an almost perfectly defended position and an army with arms of precision and military science compelled to attack a seemingly impregnable fort. It is generally believed that the defeat of these insurgent Moros will make unlikely any further combined resistance to American authority in the Jolo Archipelago, although there will probably continue to be more or less turbulence from time to time because of the fierce jealousy and warlike habits of the bands of semi-brigands, held together by rival chiefs, or dattos, who sometimes fight among themselves and sometimes resent the authority of the Sultan or of the Americans.

❀

The British Labor Party

Perhaps the most remarkable feature of the recent British elections was the birth of a new political party. For a long time such labor leaders as Messrs. John Burns and Keir Hardie had exercised a strong influence both in and out of Parliament, but only with the present year may a definite, numerous, and weighty labor delegation in Parliament be said to have come into being. Judging from last month's record, its fifty-four members are likely to have a distinct voice in the framing of new legislation. In almost the first debate in Parliament the subject of old-age pensions came up, and members of the House of Commons listened with keen interest to the maiden speeches of some of the Laborites; with a specially intelligent attention, indeed, because of the report which had just been published on that subject from Mr. Burns, now President of the Local Government Board in the new Cabinet. Out of a total of about 884,000 persons receiving Poor Law relief last year, about 340,000 were over sixty years old; the deduction being that the introduction of a system of old-age pensions would not drain the public pocket as much as supposed. This subject had been well discussed during the elections; indeed, Mr. Hardie declares that probably not one-tenth of the Liberal members won their seats without making more or less definite promises in regard to old-age pensions. Shortly after the opening of Parliament Sir Henry Campbell-Bannerman, the new Prime Minister, received a deputation urging this reform from the Parliamentary Committee of the Trade Union Congress. While assuring the deputation of his full sympathy, Sir Henry urged that there was no money with which to pay pensions; however, if a little less ambitious policy were pursued (doubtless referring to the policy of his predecessors), it would be possible to find money for so beneficent a purpose. Mr. Hardie declared that the excuse of no money had been made twelve years ago; that in the interval the Government's expenditure had advanced by nearly forty million pounds ($200,000,000) a year, half of which went in "wasteful expenditure on the army and navy." The total extra cost of providing pensions for the aged poor is estimated at from fifty million to sixty million dollars. Since 1895, however, protested Mr. Hardie, fifteen hundred million dollars has been "squandered on a war which did no one good except the contractors." However men may differ as to the necessity of the Boer War, there is no question, we suppose, that the expenditure of huge sums for military purposes is only embittering the Laborites the more in their struggle for legislation on such humaner subjects as old-age pensions, better compensation

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

and cheap trains for workmen, closer inspection of factories and railway cars, and a new definition of the rights of trade unions.

❀

Education in England

On no subject, however, has the action of the Labor party been more marked than on that of education. At the annual Labor Conference, held February 15, the Education Act of 1902 was condemned, and demands were put forth for equal opportunities for all; that all grades of education should be free and State-maintained; that education in all State-supported schools should be secular; that at least one free meal per day should be given to all school-children. This programme seems more like public school education as we understand it in America. Though the recent Education Act of 1902 co-ordinated the English educational scheme by uniting the Board schools with the Voluntary schools, by a system which seeks to reconcile the claims of State and Church as represented by those schools, the claims of the Church have received, not only according to Nonconformists, but also according to many Anglican Churchmen, an undue preference. Canon Henson is a good representative of those liberal churchmen. He truly declares that the lower and lower-middle classes, who are directly interested in the elementary schools to which they send their children, are, in the main, undenominational in the sense that they regard denominational claims as of minor importance; that they have never supported the denominational schools, which have been provided and managed without their consent; but that they are strongly attached to the religion of the New Testament, and desire that their children should be taught it in the schools. Hence, it has been proposed by the Liberal leaders, with the support of some Laborites, that the Government should, first, abolish all religious tests for teachers, and, second, provide a common form for Christian teaching to be taught in all the schools. The Laborites, who support this plan, are also insistent that the Government shall not sanction the compromise urged upon it—namely, to provide facilities for dogmatic instruction for half an hour before the opening of the school proper. This latter position was recently succinctly put by the Bishop of Birmingham, when he declared that—

> Undenominationism means either that each schoolmaster shall teach what religious belief he pleases in giving Bible classes, or that the State authority in education shall formulate some sort of standard representing what is believed to be our common Christianity and cause it to be taught. Neither of those alternatives appears to us as tolerable. I use the word strictly. We believe that there is, in the present condition of religious opinion among us, only one tolerable principle; that is, that the parents shall be invited to determine what kind of religious teaching they wish to be given to their children, and by what kind of teachers they wish it to be given, and that the State should impartially facilitate the teaching of religion chosen by the parents.

It remains to be seen whether Canon Henson or the Bishop of Birmingham exhibits the juster sense of proportion. The average American's sympathies will lie, we believe, with the former.

❀

The French Cabinet

Last week, after holding office a little over a year, the French Ministry resigned. The ostensible cause was a fortuitous coming together, in a vote of no-confidence, of Clericals and Socialists. The first blamed Premier Rouvier because he had so drastically applied the provision of the law requiring an inventory of churches; the second, because he had not applied it drastically enough. M. Rouvier's resignation might of course have been avoided had he listened to the counsels of the extreme Radicals. He correctly declares that he has fallen between two stools, that if he had enforced the inventory provision more immediately, unfeelingly, and with less regard for the particular sentiments of the various communities affected, he would have polled a handsome Ministerial majority. Apparently he pays dearly for his wisdom by the opposition to him at a supposed critical moment in French foreign relations not only of his enemies, the Clericals, but of his presumable friends, the Socialists, who have now given another proof of a political irre-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

sponsibility which hardly attaches to German Socialists. The Cabinet crisis occurred, apparently, at a critical time, if the Moroccan Conference had not really reached a practical conclusion, and if Church manifestants were not to be checked. The Rouvier Ministry tendered its resignation when M. Fallières was inaugurated President last month, but, at the request of the new President, remained in office. Its departure from office will call forth regret, not only from many Frenchmen, but also from many observers and friends outside France. The manner of its going, however, will only enhance M. Rouvier's reputation as a statesman. On Monday of this week it was announced that M. Jean Marie Ferdinand Sarrien had definitely succeeded in the task of forming a Ministry. The new Premier's name and that of M. Léon Bourgeois, who is to be Foreign Minister, are guarantees that the incoming Ministry will continue its predecessor's praiseworthy policy toward Morocco, Germany, the Vatican, and—most important of all—towards England.

❀

Baron von Sternburg on Morocco

Last week Baron Speck von Sternburg, German Ambassador at Washington, emphatically denied the charge that by the Conference at Algeciras, Spain, the German Emperor is seeking an excuse for trouble with France rather than an agreement about Morocco. The Ambassador declared that Germany urged a conference at Algeciras for the specific object of reaching a peaceable arrangement; her policy has been and is to preserve the *status quo* in all countries whose rights rest on the laws of nations. Speaking to a representative of The Outlook, the Ambassador said: "This object explains the Kaiser's policy, to which Germany owes her sound development during long years of peace. It marks the different lines which France and Germany are following at Algeciras, the one tending to guard the signatory Powers of the Treaty of Madrid and the open door in trade, the other to turn Morocco into a French protectorate." Concerning the main points at issue—an international police system and an international bank for Morocco—France naturally claims a preferential position because of the length of her Algerian frontier, despite the provision of the Treaty of Madrid stipulating that all the Powers shall have equal rights in Morocco. Germany, on the other hand, while acknowledging the special interests of France, insists upon these equal rights. As to the bank, France claims control because of her preponderant interest in Morocco's previous loans; Germany replies that if France obtains control, equal economic rights will be forfeited. The German position is apparently that peace should not be bought at the sacrifice of an international principle; as Baron von Sternburg says, the greatest good to the greatest number is a law among nations as among individuals, and in this particular case the acceptance of the French proposals with regard to the bank and the police would confer upon France the control of Morocco economically and financially, thereby closing the door to the rest of the world. "What Germany is now working for in Algeciras," added the Ambassador, "is nothing more than to place the two vital questions—police and bank—under international control. I am sure that as soon as that is sufficiently guaranteed, she will consider her task fulfilled." From the events of the past week, however, both France and Germany may claim a victory. The Conference as a whole recognizes the special interests of France, but by insisting on the open door prevents her from repeating the commercial policy she pursued in Tunis and Madagascar.

❀

The Russian Duma

Last week an Imperial manifesto was published setting forth decisions in regard to the carrying out of the Czar's manifesto of October 30 last. It is provided that the two bodies which are to compose the Russian Parliament, the Council of the Empire and the Duma, or National Assembly, shall be convoked and prorogued annually by Imperial ukase. Both Parliamentary bodies are to have equal legislative powers in initiating legislation and in other matters.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Both bodies may annul the election of any of their members. Ministers are to be eligible to election to the Duma. The sessions of both the Duma and the Council of the Empire are to be public. The closure of a debate may be voted by a majority. Laws voted by the two bodies are to be submitted for Imperial sanction by the President of the Council of the Empire. The members of both bodies are to be immune from arrest during the session, except by permission of the bodies to which they belong, unless guilty of flagrant offenses. Only bills passed by both bodies may be submitted for the Emperor's sanction. Bills rejected by the Emperor may not be brought forward again in the course of the same session of Parliament. Bills rejected by one of the legislative bodies will require Imperial assent before being reintroduced. During suspension of the sittings of the Duma, or National Assembly, the Council of Ministers (should extraordinary circumstances arise calling for legislative action) may refer to the Emperor for his decision such measures as do not involve a change in the fundamental laws of the Empire. The power of such a law ceases, however, if, two months after the Duma has resumed its sittings, no bill embodying the provisions contained in the act is brought forward, or if such bill has been rejected by either Parliamentary body.

❀

The Russian Council

The Council of the Empire is to consist of an equal number of elected members and members nominated by the Emperor. Each zemstvo is privileged to elect a member; six members are to be returned by the Synod of the Orthodox Church, six by the Academy of Sciences and Universities, twelve by the Bourses of Commerce and Industry, eighteen by the nobility, and six by the landed proprietors of Poland. All the members of the Council must be over forty years old and baccalaureates. The President and Vice-President will be appointed by the Emperor. Elective members will receive $12.50 daily during the session. The consideration of the following subjects is intrusted to members of the Council all of whom are to be appointed solely by the Crown:

1. Reports of the Minister of Finance upon the state of the Treasury.
2. Charges of malfeasance against members of the Council of the Empire, Ministers, Governors-General, and Commanders-in-Chief of land or sea forces.
3. The establishment of stock companies with special privileges.
4. Questions relating to entailed estates and titles of nobility.

These provisions abundantly indicate the Government's purpose to keep a firm check on Parliament in general, and especially by the composition of the Council—with one-half appointed by the Czar and twenty-four members elected from the nobility and clergy—to insure a conservative majority in the Council to block the Duma or National Assembly should the latter oppose the Crown. But perhaps, after all, these restrictions are relatively small when we consider that for the first time in Russian history an arena of free discussion has finally been opened.

❀

The Consumers' League

The indorsement and vigorous promotion of five bills now pending before Congress constituted the novel feature of the seventh annual meeting of the National Consumers' League recently held at Boston. These bills affect the welfare of wage-earning women and children, and also the conscience and well-being of the consumers who are indirectly their employers. With sixty active branches in twenty States and a fresh record of valuable assistance rendered in urging the passage of the Pure Food Bill in the Senate, the National Consumers' League proposes to add a campaign for Federal legislation to the efforts (which it will continue as before through the State and local leagues) on behalf of the workers in the sweated trades and in stores. Of the five bills thus indorsed and taken up for promotion, the Hepburn Pure Food Bill now before the House of Representatives is the only one which has passed either branch of Congress. The others provide for: The regulation of child labor in the District of Columbia; compulsory education in the District of Columbia; a Children's Bureau;

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

and an investigation of the labor of women and children throughout the United States. The bills providing for compulsory education and regulating child labor in the District of Columbia failed to pass when introduced at the short session, and are now before Congress for the second time. The proposed Children's Bureau would do for our future citizens what the Government has long done for the forests, the navigable rivers, the Indians, the crops, and many other interests; viz., furnish trustworthy current information concerning them as a basis for State and municipal action. A single point may illustrate the need. There has never been any comprehensive study of orphanage from the point of view of preventing destruction of life of able-bodied fathers of young families on railroads, in mines, quarries, powder-mills, etc. Yet a hard-worked argument in favor of child labor is the possible starvation of fatherless children if prevented from working. The Children's Bureau would be in a position to furnish all the facts necessary to enlightened legislation on these inter-related subjects. The investigation of wage-earning women would carry out the recommendation of President Roosevelt in his recent Message. This bill has been reported favorably by the Committee on Labor, and an item providing $250,000 for meeting the expense has been included in the appropriation bill at the request of Mr. Victor Metcalf, Commissioner of Labor. In order to deal with the now National problem of workingwomen, investigation on a National scale is needed. It is to obtain this, as well as the continuous investigation of all the circumstances shaping the lives of child workers, that the National Consumers' League has committed itself, voicing the great body of consumers, the ultimate employers and the ultimate lawmakers.

❀

Christian Socialism in Ohio

A Convention has just been held in Toledo, Ohio, which, though it caused no stir in the city and passed almost unnoticed by the rest of the State, was not without significance in the religious development of the Nation. It was the State Convention of the Young Men's Christian Association. During the sessions there was very little of the stereotyped phrase, the trite exhortation, and the solemn discussion of devices as if they were principles; instead there was a very earnest and, on the whole, intelligent attempt to understand the duty of the Association toward the pressing social problems of the day. Instead of the old question, How can we rescue more individuals from an evil world? the question was, How can we get at the evils of the world itself and cure them? A large part of the sessions was thus devoted to a discussion of the place the Association can have in making municipal government sounder and more Christian in spirit. The resolutions adopted indicate the spirit of the Convention. They assert that "the Associations as a rule have taken no sufficient part in the investigation of social conditions," and recommend that "each association, through some department already organized, or by some special committee, make a thorough study of social conditions in its own locality, and propose some definite workable scheme for making our associations in fact Christian Associations as well as associations of Christians." Several of the speakers were not actively engaged in Association work. Among them was ex-Governor Montague, of Virginia. This Convention indicates the progressive character of the Associations of Ohio and the direction in which the Associations throughout the country are likely to develop.

❀

Saloon License Made $1,000 in Chicago

The Chicago City Council last week voted to double the saloon license fee, making the rate $1,000 instead of $500. This action was the result of a short but aggressive campaign which aroused the community as it has not been aroused before for years on any phase of the saloon question. Chicago's revenues are deficient, in consequence of which the police force is inadequate in numbers. Within the last two or three months there has been an unusually large number of murders and other crimes of violence. A larger police

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

force was recognized in all quarters to be imperatively necessary. An ordinance was introduced into the City Council raising the saloon license fee to $1,000 as the best means of providing the needed police increase. The liquor interests proposed as a compromise that the fee be raised from $500 to $600. When the vote was first taken in the Council about three weeks ago, the high license measure was defeated by a very narrow margin. The fight was at once renewed, and resulted in victory for the $1,000 ordinance. In New York City the saloon license fee is $1,200. In Philadelphia and Pittsburg it is $1,100. In Boston the rate varies from $500 to $2,000. The higher license fee in these cities was cited as an argument for the increase proposed in Chicago. But a fact which makes the Chicago victory notable in comparison with the other cities mentioned is that in New York and the other cities the high license rate was imposed by the State Legislature, while in Chicago it was the City Council, responsible solely to the local cosmopolitan constituency, in which the liquor interests are very powerful, that voted the increase. This fact is full of significance as to the improvement which is taking place in our cities. Ten years ago the Chicago City Council would have voted down overwhelmingly any proposition seriously opposed by the saloon interests. While the progressive movement of the past ten years in Chicago has not been an anti-saloon movement, nevertheless the improvement wrought makes it possible, when an issue is raised between the people as a whole and the saloon interests as a class, for the people to dominate and override the protests of the class.

❀

A Fair Hearing for American Compositions

As its name is intended to indicate, the New Music Society of America is organized to produce in public "new music" composed by Americans. The first concert of the Society was given in Carnegie Hall last Saturday by the Russian Symphony Orchestra, under the direction of Modest Altschuler. The music that was really new on the programme was a "dramatic scene" for soprano and orchestra by H. F. Gilbert, and the composition which won the Paderewski prize last year, entitled "Overture Joyeuse," by Arthur Shepherd. Each in its way exhibited the incoherence that seems to be the characteristic defect of the work of the younger writers for the orchestra at the present; and neither had, as a whole, that quality of freshness and convincing artistic sincerity which saves some modern compositions equally incoherent. The two works of Edward MacDowell which were performed furnished the really valuable and beautiful parts of the concert. Both of these, however, the Second Indian Suite and the Second Piano Concerto, have been performed adequately several times in this country. Miss Ruth Lynda Déyo, a pupil of MacDowell's, gave to the concerto a sympathetic if somewhat too vigorous interpretation. Although the purpose of the Society was very meagerly expressed in this concert, it is one that is not without justification. The fact that almost all the orchestral performers and conductors in this country are foreigners has given to music in America a cosmopolitan quality; but it has to some degree tended to put native composers at a disadvantage. The undertaking of the New Music Society to remove in some measure the natural handicap of the American composer deserves a fair trial.

❀

The Present Condition of Labor in England

The Royal Commission on English Trade Disputes has just issued its report. The Commission was formed over two and a half years ago. Its Chairman is Lord Dunedin, President of the Court of Session, and a great Conservative lawyer. Its members are Sir Godfrey Lushington, formerly of the Home Office; Sir William Lewis, representing the South Wales coal owners; the Right Hon. Arthur Cohen, a distinguished Liberal lawyer; and Mr. Sidney Webb, the eminent economist, and long the chief literary champion of trades unionism. But even with such a protagonist on the Commission as Mr. Webb the

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

trade unions declined to give evidence before it. Fortunately, this abstention was not such a serious hindrance as it might seem, the contentions of trade unionists having previously been thoroughly considered. The Commission evidently spared no pains in investigating actual conditions, and the concurrence of opinion on principal points at issue of the types of men represented by the Commissioners is a striking commentary on the judicial quality and sagacity of their report.

Before 1871 English trade unions were regarded purely as an aggregation of individuals; a suit at law could be instituted only against members individually. In 1871 trade unions were legalized; they had the power to sue, but they were not free from the liability to be sued, provided the proper machinery could be discovered. Trade unionists claimed the right of exemption because of the difficulties of practice. For a long time, therefore, the great labor questions in England were: Can trade unions be sued? Is it or is it not to the public advantage for the funds of trade unions to be liable for payment in damages? Finally, in the Taff-Vale case, the House of Lords, sitting as a court, decided that a registered trade union could be sued under its registered name. The practical immunity enjoyed by English trades unions was ended. It is interesting to note the unanimous vote of the present Commission that the principle of the Taff-Vale decision was equitable and right and ought to be retained, first, because "there is no rule of law so elementary, so universal, or so indispensable as the rule that a wrong-doer should be made to redress his wrong;" and, second, because, since the decision, trade disputes have been less frequent, better conducted, and more easily settled. Thus, concerning the liability of trade union funds for payment in damages, the Commissioners unanimously condemn the contention that the trades union should be able to do wrong by means of these funds, and yet not be bound to compensate its victims:

> The notion of a trade union having been intended to be specially exempted from actions of tort is a mere misconception, resting on no other foundation than long practical immunity, which was simply the result of defects in general legal procedure that have now been remedied on general considerations of equity.

A second opinion by the Commission concerns not a general legal liability, but the particular law of agency. Should the funds of a union be taken in execution for its branch agents' wrongful acts? Most of the Commissioners recommend that the central trade union authorities should be protected against the unauthorized but immediately disavowed acts of branch agents—a reasonable proposal, say some critics, quoting the similar New South Wales law of 1903; unreasonable, say others, because such liability is not lessened in the cases of other companies or partnerships: if branch officials do unauthorized acts, the constitution of the trade union itself should be readjusted, not the text of English law.

A third subject was that of "picketing." Theoretically "picketing" is, possibly, harmless; practically it is a menace if not a coercion. By the English law a workman cannot be punished for "peacefully persuading" to strike; the Commission, however, would justly strengthen the present law by recommending that a workman be punished who "acts in such a manner as to cause a reasonable apprehension in the mind of any person that violence will be used to him or to his wife or family, or damage be done to his property."

Fourthly, as to conspiracy, the Act of 1875 declares that no combination to commit any act which, done by one person, would not be an offense punishable by imprisonment, can be made the subject of criminal proceedings. According to the trend of recent judgments in the courts, however, this does not exempt a union from liability to a civil action—a trend so marked as to elicit the not unnatural protest from trade unionists that the law of conspiracy is strained when trade combinations are made illegal though not indictable. It is a distinct event in the English labor world that four out of five of the Commissioners propose that "an agreement or combination by two or more persons to do or procure to be done any act in contem-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

plation or furtherance of a trade dispute shall not be the ground of a civil action, unless the agreement or combination is indictable as a conspiracy, notwithstanding the terms of the 'Conspiracy and Protection of Property Act of 1875.'" Thus the Commission would grant the trade unions' request—a protection on the civil side corresponding to that which the Act of 1875 gave to them on the criminal side.

Finally, a majority of the Commission also recommends that facilities should be established for incorporating trade unions. The trade unions themselves have not yet signified a willingness to avail themselves of such a privilege—they shrink from the advantages belonging to incorporation because they will not accept its liabilities. But most of those outside the unions, whether employers or employed, will, we think, generally agree that the present position of the trade union is as anomalous as is that of the capitalistic trust. Neither should be allowed to evade the law, much less be outside the law, either in England or America. Both should frankly accept a legal status, with all its attendant rights, duties, and responsibilities to the sovereign power—the Government.

❀

Indignant Time

It never seems to have occurred to the drivers of this already too impatient and obstreperous generation that Time might resent their ceaseless assaults, and that his cumulative resentment would, sooner or later, in every particular case, overbalance his forbearance.

All living beings have a clearly defined period of growth, and man is no exception. Probably no other kind of created beings could have survived at all if the orderly development of its young from infancy to maturity had been hurried forward by such various means and in so many ways as we apply to the hot-house forcing of the young of our species, in our mad assaults on the one indispensable requisite for normal growth wherever it can be struck at, reduced, or destroyed.

How vast and multifarious these assaults are none of us can even faintly realize, any more than we are aware of the motions of the earth or the weight of the atmosphere; but something of the incredible folly of our craze for the annihilation of time may be understood when we hold steadily before our eyes the fact that every last fiber of our natures, all that we are, in gross and in detail, was accurately shaped to fit a life engineered by hand power and carried forward afoot. That formative life was in nowise secure, and it was frequently strenuous, but all the details of its customary business required considerable time, and admitted of frequent intervals of waiting or repose.

Now, certain characteristics in which we are found wanting by impartial critics, such as self-control, balance, dignity, self-respect (which is not the same thing as self-assertion), courtesy, and integrity, cry aloud for time. "Give us plenty of time," implore these vanishing virtues, "else we perish from the earth." For who can acquire manners by steam or express? And how shall even minor morals be laid on while you wait? But here, as well as along the mechanical and physical sides of life, we attack divine Time with all our might, incessantly, never dreaming that we work mischief by interfering with a fundamental condition of human development. And because the eye cannot see what we have done, because a man appears much the same whether he has been fatally flawed in the grain by furnace seasoning or has been permitted slowly and thoroughly to mature in a natural way, we do not take alarm. We draw no inferences, even when our figureheads go to pieces like kiln-dried pulp at the touch of salt water, our corner-stones crumble to mud when an insignificant fireman in the ordinary discharge of his duties happens to turn the hose on a waste-basket blaze, and our venerable wardens and directors go down like a row of bricks if a street urchin happens to joggle the board.

This is where indignant Time, finding no rest for the sole of his foot anywhere in the world, and realizing unwillingly that we mean to slay and annihilate him utterly, and that we do not want to

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

recognize his beneficence, finally makes a stand and strikes back, not very hard as yet, but still hard enough to bring intelligent beings to their senses. We build our men by a telescoping time-process, manhood jammed down upon children without any allowance for the gradual enlargement of all their powers and capacities to man size; and the result is—what we see. A man so built may be great, may fill a great position where he acquires a world reputation and receives world-wide respect; but on a day the child in him, that we would not give him time to outgrow and shed, steps to the throne and legislates on the affairs of men and nations.

With our mouths we speak the words of condemnation, but our hands refuse to put on the brakes anywhere even for the fraction of a second. But Time never wearies, and again and again will he strike, each instant hewing closer to the line, until we do heed his warning, or—cross the divide beyond which no selfish civilization has power to win back the virile virtues and save itself from swift or slow extinction. The deepest, mordant shame of the recent exposures in high "financial circles" is that these little, childish, irresponsible great men are among our very best citizens, for no one attempts to deny that they were culled by our normal, ordinary process of selection from the very front row of our exhibit available for financial and fiduciary places.

❀

The Message of Christianity

There lies before us the official report of an address recently delivered by Mr. Robert E. Speer before the New England Evangelistic Association, at its twentieth anniversary. It is in part a eulogy of the evangelistic spirit; as such it is admirable. It is partly a criticism of liberal tendencies in the evangelical churches; as such it fails. This is not extraordinary. There are very few persons who are able to interpret correctly religious opinions with which they have no sympathy. For this reason it is ordinarily best not to attempt such interpretation. Perhaps we misinterpret Mr. Speer; perhaps the persons whom he refers to, who "hold that the evangelical conviction is not tenable any longer," are not in the evangelical churches. Perhaps they are the old opponents of the Christian faith. Yet the following sentence from his address produces a different impression: "The churches whose growth has been slight have been churches regarding which the impression prevails that they have relinquished a little the tenacity of their hold upon the central evangelical convictions." This certainly implies churches which once held those evangelical convictions, and are still identified with the evangelical faith. If so, we question the accuracy of the statement. Plymouth Church, Brooklyn, is one of the churches charged with liberal tendencies. In fifty years 3,653 persons were added to this church on confession of their faith, and the ratio of increase was nearly as great in the last decade as in the earlier years. Phillips Brooks was openly charged with laxity on doctrinal points; and we doubt whether any Episcopal church has shown a greater spiritual prosperity than did Trinity Church under his ministry, unless it be St. George's Church under the ministry of Dr. Rainsford, who was subjected to even fiercer critcism for his theological opinions.

In Mr. Speer's criticism of the liberal tendencies he appears to us not only to forget palpable facts but to ignore important distinctions. We should like to know what religious paper, avowedly Christian, ever expressed the hope that the Christian Church might be conceived broad enough to admit Agnostics, Confucianists, and Buddhists. Or is this statement simply an attempt to interpret the spirit of a Charles Cuthbert Hall, who recognizes that Agnostics, Confucianists, and Buddhists are sincerely seeking what the Christian Church has to give them? We should like to know what religious teacher, avowedly Christian, thinks "we need to separate Christianity from the historic Christ." Or is this charge a misinterpretation because of the failure to see that one may hold fast to Jesus Christ not only as a supreme example of life but also as the supreme manifestation

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

of the invisible God, and yet refuse to accept any "so-called metaphysical theory with reference to his Person." We should like to know where, in churches or teachers that have ever been called evangelical, Mr. Speer finds a tendency to eliminate the supernatural. Or is this accusation due to the erroneous notion that "supernatural" and "miraculous" are synonymous terms? Mr. Speer rightly affirms the existence of the supernatural in the twentieth century; does he believe in miracles in the twentieth century? We should like to know where he sees in evangelical churches to-day, or in churches that were ever accounted evangelical, a tendency toward "intellectual and moral slovenliness." Or is this charge due to a failure to perceive that conscience for one's self and not for another is not laxity of conscience but a distinctly Pauline liberty of conscience?

Having said this in criticism of Mr. Speer's indiscriminating criticisms, we report as far as we can do, with hearty indorsement, three out of his four affirmative contentions.

I. The end of the Gospel is not creed but character. The Bible is given that the godly man may be thoroughly furnished unto all good works. The Church is given that we may all be brought unto a perfect manhood, unto the measure of the stature of the fullness of Christ. But "character has in it no power to create its own standards." The first gift which Christianity has for the world is an essentially new type of character; its second gift is power—moral and spiritual power—to follow after to the attainment of that character. What the world wants of the Church is, what to-day it is getting from the Church in larger measure than ever before, but not in measure large enough, the preaching of this standard and the proffer of this power. The only use of a creed is that it points the way to Christ, as the only use of a guide-post is that it points the benighted traveler to the city of his search. The traveler must not stop at the guide-post, and the inquirer must not stop at the creed. What the man wants is not a doctrine of the true humanity of Christ, but a human Christ whom man can follow; not a doctrine of the divinity of Christ, but a divine Christ to lead man to the Father; not a doctrine of atonement, but a forgiving Christ to lift off from man the burden of the past and give him life for the future.

II. It is true that the man wants the real essential thing within, that he wants the living Christ, the present Christ, a Christ who is as effectual a power to-day with his disciples as he was with his disciples of old. But it is also true that the life of Christ cannot be broken, that the spiritual experience of to-day cannot be separated from the essential historical facts of the first century, that Christianity is not an air plant, dwelling in the air and feeding on the clouds, an unsubstantial mysticism, but a historical religion; it is at once a present experience and a past history. It may not be easy to determine what in that history is essential and what accidental. Yet Mr. Speer himself recognizes that it is not all equally essential. We agree with him alike in his affirmation that "the Christian faith does not depend upon the virgin birth of Christ" and in his implication that it does depend upon the resurrection of Christ as "the central, cardinal fact of the Christian faith."

III. Mr. Speer has said in his address nothing more true than this sentence: "The one thing that gives Christianity any grip upon the world at all is the supernatural power that is in it." There are two tendencies in the thought world to-day, one away from faith in the supernatural, the other toward a larger and livelier faith in it. The latter is the tendency of the liberal movement in the evangelical churches. It is the faith that all the natural is supernatural, and all the supernatural is most natural; the faith that God is in his world and always in his world; the faith that he is still the God of Abraham, the man of vision, and inspires his vision, and the God of Isaac, the commonplace man, and is his companion in the common walks of life, and the God of Jacob, the sordid self-seeker, and educates him out of his selfishness through the hard school of experience. Never more than to-day did the Church believe in a living God, though it believes in him far too little. And never more than to-day did it need to teach

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the truth expressed in such pregnant sentences as these of Mr. Speer:

> The Christian religion is not a mere finer form of ethical doctrine. Christianity would be our absolute despair if all Christ did for us was just to come and show us a higher standard than we had known before. We already know more duty than we are doing, and see a higher standard than we have attained. We do not want any teacher to come and mock us with larger light unless he is prepared also to give us more strength to live by and attain to the larger light he offers to us. Christianity is not merely a finer form of ethical prescription. Christianity was meant to be the release of a new power into the world.

IV. If we agreed with Mr. Speer that there is any notable tendency in the Church to-day to come "with a poor, washy, tepid Gospel," and with no appeal to men "to array themselves against falsehood and error and wrong," we should agree with all that he has to say against such a tendency. But we do not believe that it exists. Doubtless there are, as there always have been, in the ministry, reeds shaken with the wind, and men ambitious to be clothed in soft raiment and to sit in kings' houses. But the tendency of our time, as we see it, is toward a more virile, more muscular, more courageous ministry. It is toward a more direct and practical Christianity. It is toward a habit of calling things by their right names. It is toward clearness of thought and courage of conviction. It is toward a refusal to believe traditional faiths merely because they are traditional, and to defend social and business customs merely because they are customary. But if the other tendency does exist, or in so far as it exists, it deserves all the condemnation which Mr. Speer heaps upon it. Cowards are useless everywhere; but not even in the battlefield are they quite as useless as in the pulpit.

We fear that Mr. Speer's unintentionally unjust misinterpretations of his brothers in the ministry will close many minds against his wise counsels. It is not every man who can pay heed to wise advice when it comes from a critic whose criticism he resents as unjust. Yet we hope that readers of this address will be able to pass by without heed its negations and ponder its affirmations.

A Lenten Meditation

The Christ was not only isolated from his fellows in the loneliness of the wilderness, but he was hungry. The primal need of man was upon him and cried out for satisfaction; that fierce, tyrannical need which, in its extreme form, has often driven men to forget their humanity and become like beasts of the jungle. And at the hour in which his body cried aloud for bread his spirit knew that but a word was needed and the solitary place would become a place of abundance! Never before was a soul set to face such a temptation: afar from men, without the support of that opinion and those accepted standards which keep many from falling, suffering physical torment and suddenly made aware of the possession of supernatural powers! In the spiritual history of humanity there is no more impressive scene, nor is there a more majestic and significant victory than that in which it ended.

He had but to stretch out his hand, to speak a word, perhaps even to think a command, and in that moment came the suggestion, "Command that these stones become bread!" "You are a man; you are hungry; you must eat or die; you can supply your need by a word; use your power to keep yourself alive!" Never, surely, was a suggestion more simple and rational than this; never, certainly, was a temptation more momentous. The fate of a soul, of a career, of a service unparalleled, of a pouring out of love which has run like a tide over a sorrowful earth, was at stake. It was a crisis not only in the life of the Christ, the Son of God, but in the life of humanity.

The Christ pierced the illusion of the moment, the apparent insignificance of the deed he was asked to do, and saw with perfect distinctness the tremendous issue involved. The will of the Son was at one with the will of the Father; to do that will was life; hunger and thirst, loneliness and betrayal, suffering and death, were mere incidents in the life of one who knew that he was immortal. In that terrible hour, as in so many hours when great souls are tried, the temptation

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

not only met unsurmountable resistance but evoked a ringing statement of one of those truths which shine like stars above the confusion of the world: "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God." The Christ refused to use his power for himself; it was dedicated absolutely to the men whom he came to seek and to save.

In a time when greed has become so gluttonous that it is revolting and so aggressive that it is merciless, how like a vision of heaven shines this incident in the story of one who came not to be ministered to but to minister! There has come a flood-tide of power into the modern world, not from springs in the human spirit, but from the fountains whose sources God has sunk deep in the earth. Men have not created the almost incalculable wealth of these recent years; they have used the treasures of field and mine, the forces of air and earth, to do their bidding and to work for them. The knowledge which science has put into their hands has enabled them to open up the world and to develop its resources on a scale undreamed of before. To our fathers these forces would have seemed supernatural; in any adequate conception of the universe they are supernatural in the sense that they testify to the presence and power of God here and now, in a world which unfolds like a scroll as men travel on in the mysterious pilgrimage which we call history.

How are men using this tremendous power from God? Are they feeding the world, or are they storing up bread for themselves far beyond the utmost limit of the most gigantic gluttony? Are they using these vast forces at their command like human beings with reason, heart, and soul, or like the beasts which snatch all that lies within their reach, and what they cannot eat pile in a refuse heap and guard with ugly snarls? These are searching questions; let every man answer them for himself. The age puts them to every man, and no man can evade them. There is a gathering of goods which is honorable and noble, because made fairly and used spiritually; but there is also a gathering of goods so greedy that men are turning from it as from the repulsive gluttony of animals. How shall a man use the power with which God has clothed him; shall he feed himself or shall he nourish his fellow? Behold the Christ hungry in the wilderness!

❀

The Open Shop

The article on Nuremberg, the City of the Closed Shop, printed on another page, is entertaining, dramatic, and instructive; but to the lover of liberty it is not an argument for the revival of the Nuremberg method. Indeed, the author of the article frankly concedes this: "No informed mind will consider it either possible or desirable to return to the mediæval guild or the social system involved in it."

Underlying the issue between the closed and the open shop is a fundamental question: Is liberty desirable for its own sake, or only for the material benefits which it brings? "The Nuremberg artisan produced good work," we are told. Possibly in the closed shop in our own time better work might be produced than in the open shop. We doubt it, but, were it so, the fact would not be conclusive. The product produced by the laborer is not the only test of character, nor of the system under which he labors. Before emancipation it was said that the negro would not work except under slavery; and that slavery was therefore justifiable. It is now said that the Panama Canal cannot be dug except by contract coolie labor; and that therefore contract coolie labor must be imported. The answer in both cases is the same: Freedom is worth more than either cotton or the Panama Canal. The closed shop, as Mr. Bliss describes it, was wholly inconsistent with industrial liberty. It is better to be free than to be rich; it is better to be free than to be a skilled artisan. Manhood is more than things, and liberty is essential to the ultimate development of the highest manhood.

This is our argument for the open shop condensed into a sentence.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CHINA IN TRANSITION

A HOUSE-BOAT TRIP IN CHINA

BY GEORGE KENNAN

Special Correspondent of The Outlook in the Far East

This is the first of two articles in which Mr. Kennan will relate his observations in a journey by canal into the interior of China.—THE EDITORS.

IF any one should ask the question, "How can I see something of China and make the acquaintance of the Chinese people with most pleasure and least hardship?" I should reply without hesitation, "Hire a good house-boat; fit it up with bedding and provisions; engage a cook, a 'boy,' a native crew, and a competent interpreter; and then set out on a voyage of exploration through the great labyrinth of rivers, creeks, lakes, and canals, which extends like an immense watery network over the whole eastern part of the Middle Kingdom." Land travel in the interior of China—by horse, donkey, camel, mule-litter, Peking cart, or sedan chair—is attended with much fatigue, if not actual hardship and privation; but water travel in a well-appointed house-boat is as easy and comfortable as it is entertaining and instructive. If you have plenty of leisure and wish to study carefully or enjoy thoroughly the region through which you pass, you may be pulled, rowed, or poled along at the rate of two miles an hour, and may stop at frequent intervals for the purpose of making side excursions overland; but if, on the contrary, your time be limited and you wish to travel rapidly, you may "catch on" to one of the daily house-boat trains which run back and forth through the canals, and be towed to your destination at the rate of seven or eight miles an hour by a powerful steam tug. If the weather be warm and you feel indisposed to exert yourself, you may sit all day in an easy chair on the roof of your moving boat and watch the unfamiliar Chinese panorama as it unrolls ahead and vanishes astern; or, if the air be cool and bracing, you may tie up to the bank and go ashore, to walk through a picturesque village, visit a queer temple, photograph a pagoda, or examine the ruins of an old fort. Whatever you do and wherever you go, you carry your home with you, and have at your command all the comforts and many of the luxuries of life.

You need not fear that if you confine yourself to waterways your range will be limited. The canals of China are many thousands of miles in aggregate length, and, in connection with the rivers that they intersect, they give access to almost all parts of the Empire. In the seacoast provinces of Kiangsu and Chekiang alone you may travel by house-boat for two or three months without going through any particular river or canal twice; and if you are ambitious to go further afield, you may make a straight-away journey of eight hundred miles from Shanghai to Tientsin by way of Hangchow and the Grand Canal, or a still longer trip of fifteen hundred miles from Shanghai to Hongkong by way of the Yangtse, Hankow, the Siang River, the Kui River, Kuilin, Wenchow, and Canton. In short, you may see from the deck of a house-boat the greater part of eastern China.

If the hundreds of American tourists who pass through Shanghai every fall on their way around the world knew how much pleasure they could get out of a house-boat trip of a week or a month through the picturesque canals and beautiful lakes of Soochow, Hangchow, and the Shanghai hinterland, they would not rush on, as they generally do, to Kobe or Hongkong; nor, if they had a week or a month to spend in China, would they waste it in driving through the European streets and loafing in the

Copyright, 1906, by the Outlook Company

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

European hotels of foreign settlements and concessions. Most tourists who visit Shanghai, however, have never heard of house-boat trips on Chinese canals, and after spending a few days at the Astor House, strolling along the Bund, driving out on the Bubbling Well Road, and visiting the native city, they go on to Yokohama or Hongkong, perfectly ignorant of the fact that they have missed an opportunity, not only to see something of the interior of China, but to enjoy an exceptionally pleasant and interesting experience.

For the suggestion that put us on the track of Chinese house-boats we were indebted to Mr. H. B. Miller, our thoughtful and experienced Consul-General in Yokohama. Just before we sailed from that port he said to me, "If you have time in Shanghai, don't fail to take a house-boat trip up country. Nothing that you can do will afford you more pleasure or give you a better idea of Chinese life—especially the life of the common people in their villages and on their farms." Soon after our arrival in Shanghai we acted on this suggestion, and found, to our surprise, that it was almost as easy to arrange a house-boat trip "up country" as to get first-class tickets in the passenger department of an established steamship line. A young English business man who owned a boat that he was not using agreed to let us have it for ten taels a day, including the wages of the Chinese captain and crew; the proprietor of our hotel undertook to furnish cook, boy, bedding, dishes, ice, boiled water, and food; and on the afternoon of Monday, October 23, the house-boat Annie, fully manned, equipped, and provisioned, lay at the Garden Pier, opposite the Astor House, waiting for her passengers.

A Shanghai house-boat, of the European type, is from forty to sixty feet in length over all; has a beam of ten or twelve feet amidships; and carries a crew of six or eight men. Its equipment for sailing consists of pivoted leeboards on the sides, a single lugsail, with ten or twelve bamboo battens and an equal number of sheets, and a long, unstayed pole mast which may be quickly and easily lowered, by means of shears and tackle, when it becomes necessary to go under a bridge. In the house part of the boat, which covers two-thirds of the deck, there is a fairly spacious cabin, with a long cushioned seat or couch on each side, and at night this cabin may be divided into separate sleeping sections by means of heavy curtains hung lengthwise and crosswise from the ceiling. At one end of the general living-room there is a door opening into a small kitchen and pantry, and at the other end a similar door gives access to a toilet and wash room. Under the broad seats in the main apartment there are lockers for curtains and bedding, and on the deck outside there is an ice-chest or refrigerator for fresh meats and fish. On the cabin roof, which is carpeted with cocoa-matting, and sheltered, when necessary, by an awning, there is plenty of room for easy chairs; and in the capacious hull, under the main deck forward, there are sleeping accommodations for the crew. Our boat carried no less than fourteen persons, and had room in the cabin for two more.

The house-boat trip that we had planned was a triangular excursion from Shanghai to Soochow, from Soochow to Hangchow, and thence back to our starting-point by a different and somewhat longer route. This would enable us to see about one hundred and thirty miles of the famous Grand Canal, and would give us, in the aggregate, nearly four hundred miles of river and canal navigation. In order to economize time as much as possible, we decided to make the first stage of our trip by the regular house-boat train, which leaves Shanghai for Soochow every afternoon at five o'clock. An hour before that time we were all on board, and at four-fifteen our captain, a mild-mannered Chinaman in a faded blue cotton jumper, misfit foreign trousers, a visored European cap, and white-stockinged feet thrust into down-at-the-heel slippers, came into the cabin with an apologetic air and inquired, "How say, Master, can go?"

"Yes," I said. "Can go. Where catch train?"

"Catchee tow bimeby Soochow Creek," he replied, and, touching his weather-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

beaten old cap, he went forward to call the crew and cast off the mooring-lines.

When I climbed up on the cabin roof, five minutes later, we had passed under the Garden Bridge and were poling up a muddy canal, fringed with double and treble rows of house-boats, sampans, and junks, and shut in by parallel lines of three-story European buildings standing fifty feet back from the water on thronged and dusty streets. The further we went from the entrance to this canal the greater became the number of boats moored along its sides, or moving back and forth in the narrowing strip of open water between; and before we reached the starting-place of the Soochow boat-train we were forcing and clawing our way through a dense but yielding pack of house-boats, cargo-boats, timber rafts, skiffs, sampans, and junks, which were wedged and jammed together in an almost inextricable tangle, and which seemed to be guided and propelled by a horde of ragged, bare-headed, bare-footed, yelling, cursing, gesticulating Chinese lunatics. The only quiet and self-possessed individuals that I could discover in all that wild bedlam of noise, confusion, and excitement were a sober, contemplative monkey and a small, moon-faced Chinese baby. The baby was strapped on the back of a sunburned peasant woman, who, with the feeble assistance of a small boy, was trying to force a vegetable-laden sampan through the dense pack of larger boats. Although the infant's head waggled jerkily back and forth with the energetic movements of its mother's body as she swayed to and fro on the long, curved sculling-oar, it showed no sign of fright or discomfort, and when it passed out of the range of my observation it seemed to be making up its mind to go to sleep. The monkey, which was sitting on the high stern of a varnished junk, was quite as cool and unconcerned as the baby, but it took a more intelligent interest in its environment, and watched with a sort of grave, speculative curiosity the frantic efforts of a hundred men to get their junks past one another, around one another, or across one another's bows. Every boat except ours seemed to have a crew made up exclusively of captains; every captain stopped shrieking orders only when it became necessary to swear; and the crash and grind of colliding boats, the waving and clawing of boat-hooks, and the intermingled voices of a hundred men, raised in shouts of command, warning, derision, or defiance, made up, altogether, a Chinese pandemonium which I had never seen equaled, and which I cannot adequately describe. For a distance of at least half a mile the narrow canal was an almost solid mass of moving sampans and junks; and how, in that tangle of interlocked boats, the train for Soochow was made up I do not know. Made up, however, it was, and soon after five o'clock we took a line from another house-boat just ahead of ours, and, in tow of a small but powerful tug, our little caravan scraped and bumped its way out of the pack into a stretch of comparatively open water. Half an hour later we left the outskirts of the city behind us, and when the sun set, in a swirl of pinkish vapor, we were moving swiftly westward across a great flat plain, where the horizon line was a distant fringe of mulberry trees and willows, and where winter barley, in long green rows, had already taken the place of the harvested rice. As soon as it began to grow dark and chilly on deck we went down into the cozy, well-lighted cabin, where the table was already set for dinner, and where our "boy" soon served up a meal which dispelled our last doubt as to the possibility of living comfortably on a Chinese house-boat.

We were due at Soochow early Tuesday morning, and soon after it began to grow light I turned out in my pajamas and went up on the cabin roof to "look see." We were still running through an extensive cultivated plain, fringed and dotted with low trees, and diversified here and there by the compact little villages or solitary tile-roofed houses of the native farmers. We were just passing under one of the high, curved, "camel's back" stone bridges which are so characteristic of Chinese canals, and in the distance ahead I thought I could see the smoky haze which rises in the early morning from a hundred and fifty thousand domestic fires in the great city of Soochow.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

As the morning air was sharply cold, I was soon driven to the shelter of the cabin; but three-quarters of an hour later, when I went on deck again, we were just casting off our tow-line at the corner of a massive crenellated wall, thirty or forty feet in height, which stretched away about two miles in one direction and four or five miles in the other. Its front was broken by great square projecting buttresses, seventy-five or a hundred yards apart, and between them, against massive bricks which were old when the Goths and Vandals captured Rome, some modern vandal had hung up scores of framed cloth advertisements bearing, in big black English letters, "Spiketail Cigarettes." Those detestable placards vulgarized and modernized the most interesting and venerable monument of Chinese antiquity that I had yet seen, and completely spoiled the pleasure that I should have taken in imagining the historic tragedies and pageants which that old gray wall had witnessed in the twenty-four centuries of its existence. With "Spiketail Cigarettes" staring one in the face, one could imagine nothing older than the American Tobacco Trust, and think of nothing more inspiring than "How to write ads." I might possibly excuse the Chinese for attacking foreign settlements and murdering foreign missionaries, because for such action they had—or imagined they had—some provocation; but I can never forgive the officials of Soochow for selling to a foreign advertising agent the right to plaster "Spiketail Cigarettes" all over walls whose foundations were laid before the days of Pericles, Sophocles, and Herodotus. Men capable of that would not hesitate to sell their grandfather's skeleton for use as a middle layer in an advertising sandwich! However, I am now prepared for almost any display of American business enterprise, and shall feel only a mild thrill of disgust if, when I visit Athens, I find "You've Got to Eat a Biscuit" printed in big black letters on a long strip of white cloth and hung across the columns of the Parthenon.

Before we had fairly lost headway, after casting off our tow-line, a boat came off to us from the Imperial custom-house, bringing the Rev. Benjamin L. Ancell, head of the Episcopal mission at Soochow, who had been notified by telegraph of our departure from Shanghai, and who had been good enough to come entirely across the city at that early hour to meet us.

"It must have been a great bother to you," I said, "to come all the way down here at this time in the morning."

"Oh, no!" he replied. "It was easy enough to-day; but some months ago, when the Shanghai boat-train arrived earlier, I undertook to meet some friends at this custom-house, and had a most exasperating experience. The principal streets here are divided into short stretches, or sections, by what they call 'thieves' gates'—gates intended to prevent thieves and robbers from escaping from one part of the city to another. These gates are closed, of course, at night, and on the morning to which I refer I passed fourteen such barriers, and at thirteen of them the gate-keepers were asleep and I had to wake them."

No single item of information could have made me realize more vividly the immense difference that exists between the East and the West. Imagine the city of St. Louis with a thirty-foot stone wall around it, and a hundred and fifty big wooden gates dividing its streets into closed sections at night, and making it necessary to rouse a gate-keeper every quarter of a mile! And yet Soochow is as large a city as St. Louis, and, relatively, is almost as wealthy, and from a commercial point of view almost as important.

Acting upon the suggestion of Mr. Ancell, we sculled and poled half around the city, outside the wall, to an extra-mural suburb near the Chang-Men Gate; and there, in a house-surrounded basin, where two or three canals converged, we pushed the bow of our boat ashore in an almost solid pack of sampans and junks of every imaginable size, shape, and description. Two-thirds or more of these boats were fitted up for housekeeping and were permanently inhabited by Chinese families, so that, in addition to the rabbit-warren of dwellings all around the basin on land, there was a small village of floating houses on

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the water, and the incessant chatter of the swarming population made as much noise as an excited political convention not yet called to order. As a place to lie for a few hours it was extremely interesting, because it afforded us an excellent opportunity to study the every-day life of the common people; but it would have been an impossible place to rest, meditate, sleep, or, in fact, do anything but watch and wonder. In the course of a few hours one might see there every social function of the Orient, from a wedding to a funeral, and every detail of domestic life, from the washing of rice, the nursing of a baby, or the shaving of a head, to the spinning of yarn, the setting off of firecrackers, and the feeding of a canary bird. I venture to specify only a few of the things that we actually *did* see, but there were scores of others which I have not time or space even to mention. Between nine and ten o'clock Mr. Ancell hired for us a small, light-housekeeping sampan—a sort of Chinese gondola with a long, curved sculling-oar, a matting house amidships, and a family crew—and we set out for an exploration of the city.

Soochow was founded by the Chinese monarch Hoh-Lu, about 500 B.C., and it therefore has a history of nearly two and a half millenniums. It has been taken and sacked repeatedly in civil wars, but, in modern times at least, its salient features have not changed, and a stone map which is still preserved in one of its temples, and which is now almost a thousand years old, shows its principal streets and temple sites in their present locations. Standing as it does on the Grand Canal, and in the midst of a fertile, well-watered plain which produces more than twelve thousand bushels of rice to the square mile, Soochow has always been a wealthy place, and a competent authority declares that more good clothes have been worn there than in any other city on the globe.[1] To one who thinks of Paris, London, Berlin, Vienna, and New York, this seems like an incredible statement; but it must not be forgotten that Soochow is almost as old as Rome, and that it was a center of literary culture, commerce, and wealth when Cæsar invaded Gaul. Two thousand years ago it was the capital of "one of the strongest and most famous of the principalities into which China was then divided," and, in the main, it has been prosperous and wealthy ever since. At the present time it covers an area of eight or ten square miles and has thirty miles of canals inside of its encircling wall. It contains seven large pagodas, two of them more than a thousand years old; nearly two hundred bridges, mostly of stone; two or three hundred temples, with seven thousand priests; twenty-five hundred official residences, with forty thousand servants, attendants, and retainers; and a total population of about seven hundred thousand souls. Commercially, it is one of the most important of the inland treaty ports. Sixty or seventy tugs, built for canal navigation, maintain daily communication with Shanghai, Chinkiang, Hangchow, Kuangfu, Fusieh, and scores of other large market towns, and thousands of junks and cargo-boats are engaged in the transportation and distribution of rice, silk, millet, fruit, vegetables, building materials, and European goods.

After rowing through a number of narrow, picturesque canals, where women were washing rice at the boat-landings or lowering buckets for water from their second-story windows, we proceeded to the suburban residence of the wealthy mandarin and railway magnate Sheng-Kung-Pao, which is regarded as one of the show places of Soochow, but which, like the city, is strange and interesting rather than beautiful. It occupies a very extensive walled compound, a mile or two from the Chang-Men Gate, and consists of a great number of detached, highly ornamented, one-story wooden buildings, set here and there in twenty or thirty intercommunicating courtyards, amid lotus ponds, miniature canals, gardens, bridges, pavilions, mazes of yellow artificial rock-work, stone walls with circular gateways and carved dragon copings, and a labyrinth of winding paths paved in mosaic patterns with colored pebbles, shells, and small fragments of broken porcelain. As a typical specimen of a wealthy mandarin's home it was

[1] The Rev. H. C. Du Bose, to whom I am indebted for many of the facts set forth in this article.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

curious and interesting, and from the Chinese point of view it was doubtless beautiful; but for the Western taste it was too crowded, elaborate, and artificial. The trees were mostly twisted or dwarfed; the rock-work looked like molasses candy molded into fantastic hummocks and pinnacles; the walls which separated one section of the grounds from another prevented the eye from getting any satisfying sweep of distance; and there was not a suggestion of untrammeled, undistorted nature in any one of the twenty or thirty small, contrived, artificial landscapes. The interiors of the buildings, with their elaborate wood carving and intricate fretwork, were less objectionable to Western taste than the courtyards and gardens; but even there the ornaments and decorations—big mirrors with pine-trees painted across them, and slabs of white marble in which dark veins and cloudings made accidental freak pictures of mountains and gorges—were not such as would be likely to please the Western eye. Connected with the residence as a whole, but in separate buildings, were a small theater and a library; but the former contained no scenery, and in the latter there were to be found no foreign books.

From Sheng-Kung-Pao's suburban residence we rowed back to the broad encircling moat outside the wall, and, passing through the wall, entered the network of canals which divides the land of the city into twenty-five or thirty nearly rectangular islands. Soochow is regarded by the Chinese themselves as the most delightful place of residence, if not the most beautiful city, in the Empire; and they have expressed their appreciation of it in the widely known proverb, "Heaven above—Soochow below." To a foreigner, however, who has standards of comparison unknown to the dwellers on the great Chinese plain, the city is strange and interesting, but not beautiful. If it had no temples, pagodas, and canals, it might fairly be described as a great flat human beehive—a vast agglomeration of architecturally insignificant houses crowded together inside an ancient and massive wall. Its temples and pagodas, however, relieve to some extent the impression of monotony made by the tens of thousands of nearly uniform buildings, while its canals, with their hundreds of graceful bridges, draped often with clinging vines, invest the city with a charm which is not unlike that of Venice. The houses that stand along these canals may not be stately palaces, but they rise directly out of the still, bluish-gray water; flowering vines, yellow gourds, and leafy branches of trees hang here and there over the walls of their courtyard gardens; varnished sampans and junks land passengers at their flights of projecting steps; and in the foreground or middle distance there is always a stone bridge, with a semicircular arch and a high curved footpath, to give picturesqueness to the water view.

I should have been willing to spend the whole day in a noiseless and restful sampan voyage through these tranquil, house-walled canals; but as it was almost noon, we made our way to the Episcopal mission, where we were to take tiffin and then set out for an exploration of the narrow city streets in palanquins.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

A RUSSIAN WOMAN'S VIEW

The following extracts are from a private letter written last December by the widow of a Russian naval officer. In what seems to us a touching as well as an intimate way, they show how the social unrest and political agitation in St. Petersburg have affected the family life. The effect of college and school "strikes" on the young people is strikingly brought out. The whole simply enforces one's conviction that sensible, sane, and moderate ideas of social order and political government must prevail among intelligent people in Russia, if that country is to emerge from the anarchy threatening it on the one side and the tyranny on the other.—THE EDITORS.

THE children give me great satisfaction with their studies, as they learn with great application. I cannot tell you that there are many mothers in Russia who can say the same just now. You know how those foolish school strikes affect all the youth of the present day. Several times they have stopped their classes; sometimes it is the professors that join the strike with a political object, sometimes it is the boys and girls that refuse to go on studying before they get some new right for their school. Indeed, I know a high school that in all this year, from January to January, has been opened only one month; and now one of my friends, a professor there, has told me that he does not think it will be open before next September.

Now, I have for a while living with me a nephew of mine, a charming, bright, clever boy of seventeen whom I love dearly. He has in him, I am sure, the making of a good, useful man, but the lawless time that we are living in now has a very bad influence on him. He does not work any more, he does not belong to any political party, but one day he believes himself a Revolutionary, and the next he finds that the most important thing in the State is to get for boys longer holidays for Christmas. He is hanging on most of the time at our house without any occupation for his mind, not doing anything bad yet, but ready and ripe, I am sure, for any bad influence that shall reach him. He does not study, he does not regard any longer any rules or fixed hours; he speaks with contempt of all his professors, but yet could not tell in what way they have earned his contempt. He wants to do as his elders, to put everything upside down and get lost among the new political parties that grow all around as mushrooms grow in damp ground after the rain.

Children as well as men have lost faith in everything. They don't believe in the Government, they don't believe in their professors; many, indeed, have brought their doubt even in their own homes and do not believe any more in the judgment of their fathers and mothers. Everything has shown itself wrong in this dreadful war; we cannot, I am sorry to say, as before most Russian parents used to do, count on the influence of the Government to make good, upright men of our children. In this time more than ever fathers and mothers ought to take to heart their duty to their children. How they ought to be careful of their acts and of their tongues! Never to announce a false judgment or a senseless opinion before youth so ready to judge, so quick to observe, so easily led astray. How they ought to be careful never to shatter their children's faith in them, and to keep their good influence as a priceless arm in their hands to make of their boys and girls a good, useful, strong generation!

It is, I think, if we look into the future, the saddest incident of the Revolution—this child's strike of whom so many senseless people make a good joke. These boys are the men of to-morrow, and in idling away the best years given to them, how do they prepare themselves to meet their new duties of free Russian men when the country shall be at last pacified, but more than ever in need of able men to build it up again?

Perhaps we mothers of fatherless children ought to be the most afraid of

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the responsibility; but somehow I think that those children of our heroes of the war have such a past to look at, such a heredity of courage, loyalty, feeling of duty, that I don't seem to be afraid for them—they *must* be worthy of their fathers, God help us! I am more anxious for the children of those inactive, opinionless men saying one day one thing before their boys and to-morrow something else, and losing in this way all the influence necessary to exercise their sacred duty of educators. . . .

Well, everything is quieted down in Moscow, with only the remembrance that thousands of people have, of seeing many coffins going secretly to the churchyard, and of a sea of blood that went to increase the red flood that has already nearly drowned the country. But death does not seem to signify much here now; one has grown accustomed to it. I saw yesterday in a Revolutionary paper a Christmas tree with heads of death on it, and all around, looking on, the faces of the principal statesmen. I found it the very expression of the feeling that one has at heart now in these pitiful holidays. The only mistake of the drawing was that they put around the tree only statesmen; they ought to have put the largest crowd possible, meaning all the nation. But yet, in this poor, wounded, humiliated country, so many do not care, so many have lighted their tree as always, and danced their "masurka" round it as if there were no war, no mourning, no revolution, no death all around!

Some optimists think that everything is nicely calmed down, and that Russia is really going to have a Parliament and a Constitution. God grant it! But those who believe in it are very few. Most think that all is ended as it always used to end before: the Government has been the strongest; and now, after killing so many of its own people, it feels again the strength in its hands, and won't drop a particle of its "unlimited" power.

This means reaction, endless arrests and disposition of men, loss of so many young innocent lives, dark, cruel captivity in the fortress or Siberia, as before; no liberty of speech, no liberty of press, no liberty at all; but the old yoke heavier than ever. It means more blood and tears for our children, as no nation can stay always under the iron grip.

Of course lack of self-confidence is at the bottom of all the misery in Russia. Why, a foreigner can live here in Russia ten years, twenty years, all his life, and never become a Russian. If he was a German twenty years ago, he is a German to-day, and will be a German to the end. His children will be German, speak before everything their father's language, and keep all the customs of Germany. And it is the same for all the nations. A Polander is a Polander always, a Swede a Swede, a Finn a Finn. (To this rule of course there are exceptions, like myself, but those are particular cases.) There is no assimilation as in your country, for example. Do you remember how many Russians used to say to you that America had too much self-confidence? Well, perhaps (I shall not discuss this point) it is not a very attractive quality for the foreigners to see in a nation; but, I give you my word for it, it is the most useful and essential quality for the strengthening of a nation. And here in Russia I am sure of it that lack of confidence has been the worm eating its very heart and shattering the country to the marrow.

If a man came to your country to live his life, to earn his bread, to make his fortune, he would hear very often around him that America is the best country, that every American thing is the best thing, and American people the best people; so that, without knowing it, perhaps, he would find himself one day wishing to be an American, or at least his children and grandchildren shall be quite American. I shall never forget how, when I was living in Philadelphia, I boarded in a French family; the father was a Belge, the mother a Frenchwoman, and yet you would never believe, when you came in, that it was a foreign home; and a little, pretty girl of six got quite cross at me and showered bitter tears because, not knowing yet the country's ways, I called her a little French girl. "I am an American, indeed I am," she used to say.

To have carried on our Russian shoul-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ders for more than two years the weight of the war and the Revolution, to have given so much, to have lost so much, and to come to the conclusion that all this was perhaps in vain and that the country did not gain anything, is enough to madden anybody!

A LEAF IN THE STORM.

MISSION WORK IN THE ROCKY MOUNTAINS

BY THE RIGHT REV. JAMES BOWEN FUNSTEN

Missionary Bishop of Idaho

I BELIEVE that every thoughtful American takes an interest in not only having a greater country, but a better people. Efforts to reach the submerged tenth in our great cities are attracting more and more attention, and it is certainly true that the concentration of masses of people in a limited territory presents a danger point in the National life and makes a perplexing problem for Christianity. This is, however, not the only problem that we have to consider in a domestic way, in our development as a people. In the great cities Christianity has to confront conditions brought about by over-population, whereas, when we come to deal with the propagation of Christian truth in our new Western States, we have the perplexity arising from scattered population, heterogeneous peoples, whose theological preferences are as variegated as Joseph's coat, and whose individualism has been cultivated under the conditions of isolated ranch or degenerate mining town. The problem of infusing into this life the refinement, the spiritual outlook, the unworldliness, that belong to Christianity, is a very difficult one, but is most important when one realizes the growing influence of these States in the National life.

The great question that we have to consider as a Christian Nation is, How can we advance the kingdom of God in the homes and hearts of the thousands of people who are coming from all parts of the country to cast in their lot here in the Northwest? These people, in many cases, have left behind them Christian homes and institutions, but coming here, though they find material things full of fascination and promise, are ofttimes very much impoverished in their spiritual outlook.

It so happens that the country in which for nearly seven years I have been doing mission work lies in what is called the Rocky Mountain region. When I go out into western Wyoming, to the eastern end of my district, I am several hundred miles on the Atlantic side of the continental divide, whereas the western line of the district is coincident with the eastern boundary of Oregon. The whole country is what might be termed, in a certain sense, frontier. The scenery is wild and grand; everywhere there are prospects of material wealth—mines of gold, silver, and copper in the mountains; fruit-raising in southwestern Idaho; ranching along the rivers, where irrigation is possible; stock-raising on the wide, undeveloped plains. Hundreds of people are moving in; undeveloped lands are being irrigated and settled; and before many years roll around, the stars of such States as Idaho and Wyoming will shine with a new luster in our National banner. We want to see to it that Christianity does its part in the development of these border States. It is a perplexing, difficult problem, that of reaching these scattered people who live among the mountains of Idaho and Wyoming, but it is well worth while for us to do all we can to lead them to Christ. It is interesting to note that, leaving out mining towns, eighty per cent. of the population of the Pacific Northwest, which includes the States of Oregon, Washington, and Idaho, are American born. The rest are mainly of English or Scandinavian origin. With a wonderfully healthful climate and a

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

great variety of products, with an energetic and American population of intelligence and sturdy physical qualities, it would seem that Idaho and the Rocky Mountain people may be counted on as factors of considerable importance in the future of our country.

It has been my mission to visit many mining camps and to talk to the people of these communities in their homes, and also at services held for their benefit. The heartiness of their greetings, and their ready appreciation of efforts made in their behalf, have compensated me for the long stage journeys through the mountains that I have had to take in order to reach them.

The mining camp in active operation, however, knows no Sunday. I remember on one occasion visiting a mining community, and it so happened that I was detained in a certain town the whole of Sunday, and did not reach another place where I was to have service until Monday. A leading man of the community helped me to give rapid notice, and at two o'clock in the afternoon I preached to a hall filled with men and women, who gave the most eager attention. While I was at the store with the man who had arranged the services I said to him, "That was a splendid crowd we had out to-day." He replied, "Yes, Bishop, we always do have a big crowd when we have a service on Sunday." "But," I said, "this is Monday." "Well," he said, "do you know we thought it was Sunday!" Perhaps but for this mistake I might not have had such a good congregation, as there is a good deal of inherited respect for the Sabbath Day. My predecessor was on one occasion making his annual visit to a mining town far away in the Owyhee Mountains. As he was going up the cañon leading to the mining camp, he saw everywhere advertisements of a show. "Ah," he said, "now I'll have a fine turnout to-morrow. There will be people here from Heap Ranch, Reynolds Creek, Sinker Creek, and other places." The show, however, stayed over Sunday, and when the Bishop went to the hall he found one solitary man, who said, "I am very glad to see you, Bishop; here's a dollar for the collection; but you know you come every year and this show comes only once in three or four years, so we'll have to go to the show." Things are, however, improving even in this locality, because in less than twenty years after this occurred, in the same mining town, I confirmed on a Sunday ten people, baptized ten or twelve children, consecrated a church, and preached to a church full of people morning, afternoon, and night.

In a coal-mining camp where they have a very heterogeneous population, and where thirty-five languages are spoken, I remember the first Easter I had services there I preached to a congregation of twelve people, and the offering was less than two dollars. Now we have a clergyman doing a good work at that point, and on any day of the week when service may be held one could easily count on a good congregation. I mention these facts to show that though the problem of Western missions is a difficult one, earnest, aggressive work is appreciated, and that the spirit of Christ, which is the spirit of sacrifice, love, and progress, must sooner or later be fully recognized even among these miners, cowboys, sheep-herders, ranchers, and, I may add, Indian people.

One thing I have observed in my dealings with the people of this country is that they have an exalted ideal of what a Christian ought to be, and, with all their carelessness personally, they have a very high standard—intellectual, moral, and social—for the man who talks to them on the subject of religion, or who desires to influence them in matters pertaining to their spiritual life. While it is an easy thing for people to have high ideals for other people to fulfill, at the same time, even in this, there is a promise of better conditions in a social and religious way for the future of this country. It also gives a good guarantee that the leaders will feel the responsibility that comes from an intelligent public opinion.

The country is so large, the boundless rolling sage-brush plains so suggestive of breadth, the great snow-capped mountains, rising 14,000 or 15,000 feet, so defiant of narrowness, that we can but believe that the Christian worker will

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

gather somewhat of the true meaning of the length and depth and height of the love of Christ in his dealings with humanity. He will be but a poor worker who tries to import into a country like this the narrowness, the intolerance, the prejudice that grew and developed under artificial conditions of Christianity, social and political life. They do not historically belong to this part of the world, and, in my opinion, based on observation, they will never be accepted by a people so heterogeneous in their origin that they find in this very thing a protection. The simple truths of Christianity, earnestly presented—the appeal to the moral law, the recognition of the Fatherhood of God, the Divinity of Christ, the Brotherhood of Mankind—are elemental truths which, along with others of like character, form the backbone of Christianity, and will furnish the foundations of noble living when presented by earnest and devoted workers for the Master. I have found it effective in meeting the tremendous responsibilities of a district like that intrusted to me, to recognize man's triple nature. We have our hospitals, where on the broadest scale of Christian charity we are trying to help suffering humanity without any regard to creed or race, only trying to relieve in the best manner possible the ills to which flesh is heir. Of course this is only remedial work for the body. I would like to have the means in many places to establish reading rooms and parlors; for in the greater number of towns and communities in my district there is practically no place for a homeless man to go to but the saloon or gambling-den; and of course the result but too frequently is the destruction of the body and all that that involves. We are trying to reach the training of the mind through our schools. Here, under Christian instruction, we have girls who come from mining camps, isolated ranches, broken homes, and other places; some coming as far as eight hundred miles from an Indian reservation—representing all the different denominations, preparing to be true, earnest, Christian women, to serve God in that station of life to which they may be called. Two of our girls who came from a mining camp are now teaching in Porto Rico, in the Government schools; two are connected with the Philippines, as wives of army officers; three or four hundred are scattered through the Pacific Northwest. This work is not competitive in reference to the public school, but is cooperative, reaching conditions that could not be met by that institution. In addition, under the laws of Idaho, no religious service is allowed in the public schools, whereas with us it is made a factor for the training of those committed to us, though by no means in a narrow spirit. Our third department of the work, of course, is what I have already referred to, the preaching of the Gospel and the establishment of missions in the new towns and communities that go to make up this country. Quiet and unostentatious must such evangelical work be in the midst of so much materialism, among people who in some cases are going back to the wild, and whose interest is so entirely centered on mining, irrigation, and development schemes. Still, it is our duty to do what we can to create a public opinion in favor of Christian character and habits, and when one is the means of effecting this in behalf of the men and women who are coming here to lay the foundations of a great inland empire where the desert is being driven out, and American towns and homes being made, he is doing not only Christian but patriotic work. "Idaho" is said to be the Indian name for "light upon the mountains." May it symbolize the coming of the Light of Life into the hearts of these people who are casting in their lots in this frontier Rocky Mountain region!

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE PARALYSIS OF CRITICISM

BY HUGH BLACK

Author of "Friendship," "The Practice of Self-Culture," etc.

WE are often said to be living in a difficult age, though every age appears difficult to the men who actually live in it, since every age has to adjust itself to new situations. The difficulty to-day is usually traced, especially in religion, to the new critical attitude of men's minds. Criticism puts everything into the melting-pot and will let nothing escape from its tests. Law cannot get off because of its authority, nor religion because of its sacredness. This is good and necessary; for we cannot set bounds to the mind of man, which has definitely slipped from old fetters. We even welcome the process when we see that a critical stage is needed before a stage of reconstruction. But the very real danger arises of mistaking the scope and function of criticism, and it is worth while considering its practical limitations in every region of life. So much has been accomplished by critical processes that we are tempted to make these an end in themselves. After criticism comes the opportunity for getting at new values and truer appreciations. After analysis comes the need for a larger synthesis.

Further, we must not forget the danger of letting criticism paralyze life. For the practical business of the world men must risk something and must not allow their general ignorance to prevent them from their particular duty. The art of agriculture, on which in the ultimate issue the race depends, could never be carried on by criticism of the weather. If every wind prevented a man from sowing and every cloud kept him from reaping, life would cease. Ignorance is no excuse for inaction and doubt is no reason for perpetual delay. The agriculturist does not wait for the ideally perfect day before he will sow or reap. He waits for the general season for either of these necessary operations, and then trusts to the great laws of the universe. If he spent his time scanning the sky, watching nervously for every breeze of wind and every drop of rain, it would be proof positive that he was not built for a farmer. Farming needs faith, and cannot be carried on as an adjunct to the meteorological office. Mere criticism paralyzes. A farmer does not choose a blizzard as the time for sowing and a thunder-storm as the time designed for reaping, but the possibility of blizzard and thunder-storm must not prey on his nerves and keep him from his work altogether. The very uncertainty of the future is an argument for industry, for decision to do our own part wisely and well, leaving the rest, which is beyond our control, in faith. To calculate chances too finely will end in doing nothing.

This is a maxim in the practical business of the world. The successful man knows how easily the boundary line of criticism can be passed, and will not let enterprise be choked by caution. The shipper will not keep all his vessels in port because there is a constant menace at sea from storm and fog and collision. It is not his business to let his ships rot in the harbor. He will equip them as fully as possible with care and skill and science and send them out for the harvest of the sea. The engineer will not be kept from lighting the fire lest the boiler may burst. He will examine and test and criticise, but he will also proceed to action. The world's business could not be done merely by criticism. The genius in practical affairs can wait long and patiently for his opening, but when it comes he seizes it and pushes out his venture. He does not expect the ideal opportunity, and only asks for the practicable. It does not do for a man of action to have his critical faculty too finely developed. The proverb says, "If the iron be blunt and one do not whet the edge, then must he put forth more strength; but wisdom is profitable to direct." If the iron is blunt, whet the edge, but do not be always sharpening

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the ax and never using it. It is a fit proverb for many a man who spends all his time perfecting his instrument, furnishing his mind, whetting his intellect for work which he never attempts. If the tools with which we have to work are imperfect and cannot meanwhile be mended, then they have to be used with all the greater skill and strength. Truly, wisdom is profitable to direct.

We can often see in literature and art, as well as in practical life, the paralysis of criticism. A poet may be so finical about the right words, so afraid to venture anything, so concerned about perfecting his poetic apparatus, that he can produce nothing, or, when he does, it may be refined away to mere elegancies of speech without thought or virility. In most cases where the comparison is possible, to compare the first rough draft of a poem with the finished product does not exalt the latter. The strength of the original expression has been rubbed away by undue criticism. The vision, the intuition, the poetic impulse, are often weakened by a too great regard to the formal standards in vogue. It may be even that some Milton is mute and inglorious because he has paid too much heed to the dictates of criticism and would not allow his own spirit to have free course. In all art, such as the interpretation of beauty in painting, or the interpretation of thought by writing in literature or by speech in oratory, the first and chief factor is *intuition*. It is not attained by analysis, by criticism, by resolving the thing into its component parts. It is creative, constructive, a great emotion which opens the eyes to the beauty or the truth. Criticism is not incompatible with it, nay, is necessary for it at its highest to compare the result with the laws which regulate all beauty and truth; but if it is dominated by a spirit of criticism, by a too great regard for rule and convention, it loses all distinction and takes its place among the great crowd of mediocrity. Has not the paralysis of criticism come over much of our art and literature?

This is true also in other regions of life, as, for example, philanthropy. It is easy to become suspicious of everything that calls itself charity, to harden the heart because we can point to endless cases where we have been imposed on. Professional critics of charity tell us that promiscuous giving is demoralizing to everybody concerned, that it only makes paupers and steals away what lingering self-respect may be left to those who accept doles. All that is no doubt true; but there is a real danger of becoming too suspicious, too critical of every story of misery and poverty. Benevolence may have often been abused, but worse than that is callous indifference to the calls on benevolence. A man who boasts of never having been taken in is advertising his own hardness of heart. Charity organization is dearly bought at the expense of the extinction of charity itself. We can be too critical about all philanthropic schemes, and find a ready excuse for our own parsimony and niggardliness. Criticism paralyzes beneficence as it paralyzes poetry.

In religion also the same effect of criticism is often felt, and to-day especially is this temptation prominent. Every doctrine, every article of faith, every form of creed, every authority, has been tested and examined. The Bible has been put into the crucible, and the records have been subjected to minute criticism. It is well to note the limitations of criticism. Because theology is in process of restatement does not mean that religion may be rejected meanwhile. Discussions of dates and documents and authorship are useful and interesting, but religion as spiritual experience with a historical past and with a living present does not depend on these discussions. If we live as religious men, we do not live by these things. The forms of religion, its history, its foundations in the past and the present, its formulæ of statement, can all bear investigation. But no microscope or test-tube can alter the fact of it. It is spiritual life, and, like all life, it lives by its own divine right. It is stupid to think that Christian life and work ought to be suspended meanwhile because men are investigating the records of religious history or are criticising the statements of theology. Life must go on, and we cannot call a halt to wait for ultimate decisions of criticism. The literature of religion is

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

there because the life was there, and not *vice versa*. The life did not, and does not, depend on the literature. Life does not stop while biologists inquire into the unsolved problems of their science. Religious life does not stop while experts examine the records. Fortunately, we do not need to be experts and original inquirers in order to be Christians.

It is worth while insisting that the Christian life is not accounted for by any sort of literary criticism. The life remains a fact of history and experience. Literature did not create it, and no dealing with the literature can destroy it. The institutions that life creates can be criticised and analyzed, but the life itself cannot be explained by any kind of analysis. An exclusive view of the mere conditions of faith is debilitating. Criticism has its practical limitations in religion, as elsewhere. We have our Christian experience to fall back on, the actual facts of the life of faith. We can wait serenely for every established fact of science; for we know that nothing can affect the ultimate issue. We refuse to let ourselves be driven about by every wind of doctrine. We refuse to stop our Christian work and life till we are made sure of the dates of the books of the Bible, and have put every record under the lens of the microscope. We must not let our faith be shivered by the paralysis of criticism.

This hesitating, questioning, calculating temper is often merely an excuse for unbelief. A man does not want to bend his heart to the yoke of Christ, he does not want to take on him the sweet burden of faith, he does not want to submit his will to God and to live the life of the unseen, and so he rides off on the plea that he is not satisfied that the fit conditions have come, or he excuses himself by magnifying his intellectual doubts. Christ's claims to the practical allegiance of his life are put off by what is really a sham excuse. Part of Carlyle's great message to his age was that doubt is ended by action. It is quite beyond the point to condone neglect of plain duty by some intellectual quibble. All who loudly question Christian truth need to ask themselves if they have tried the Christian life.

Edinburgh, Scotland.

NUREMBERG, THE CITY OF THE CLOSED SHOP[1]

BY W. D. P. BLISS

CERTAIN voices are singing in America to-day the song of the Open Shop. It means, we are told, liberty, opportunity, Americanism, individuality. It will deliver the country from the threat and peril of the trade union; it will give to the laborer freedom to work long hours, opportunity to accept such wages as employers please, chance to labor on the terms the masters make, liberty to become hand and soul the master's man. It will free the oppressed employer from that paternal or socialistic legislation which is to-day limiting child labor, decreasing the employment of women by night, entailing needless expense for the safety, the modesty, or the convenience of the workers. "From all these and other evils may the good Free Shop deliver us"—so runs the siren song.

But let us turn from poetry to fact. Let us see what a policy of the Closed Shop actually did do in that one city of the world in which it was carried out most logically and most completely. We refer to ancient Nuremberg. There is nothing that teaches like facts.

Nuremberg to-day is a sea of gables. There rise, indeed, the Imperial Kaiserburg, the ancestral property of the Hohenzollerns; the lordly Rathhaus; above all, the simple yet stately spires of St. Sebald and St. Lawrence, God's

[1] An editorial relating to this article appears on another page.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

sentinels over the two parts of the city; there are other towers, but on the whole there stretches out a broad equality, a tableland of gabled roofs. Nuremberg was a city of the people. It had equality, but equality on a high level.

And, noting this, one is struck next by the individuality, the freedom of the houses. You may wander through the city, along the Pegnitz, by the historic mart, down broad streets, through obscure alleys, yet nowhere in Nuremberg find two houses that are alike. Turrets, pinnacles of every size and description, oriel windows, simplest dormer windows artistically placed, carved façades, magnificent towers, winding stairs, picturesque courts, tile roofs—all these, but nowhere two houses that are alike. If Nuremberg was a city of equality, it was certainly one of infinite variety, individuality, fertile wit.

It was a city of success. This breathes from every point. Æneas Sylvius, who wrote in the fifteenth century, says, "The burghers' dwellings seem to have been built for princes. In truth, the Kings of Scotland would gladly be housed so luxuriously as the ordinary citizen of Nuremberg." Nuremberg had no Fifth Avenue, but also no Five Points. No one can doubt the substantial and widely distributed prosperity of the Burgher City.

One wonders still more at the high quality of its life. Equality here spelled Quality. Art, learning, religion, were universal. There was no artistic set, no learned class, no five per cent. or twenty per cent. who attended church. In Nuremberg, more than elsewhere in the world, the artist was an artisan and the artisan an artist. Her greatest poet was a cobbler. When Adam Krafft carved his ciborium, that "miracle of German art," he represented himself and his assistants in working costume supporting the beautiful creation. When Peter Vischer and his five sons worked twelve years to produce his masterpiece—the shrine of St. Sebald—it was his pride to represent himself at its base in workman's cap, with leather apron and hammer and chisel. Education, too, was popularized. If Gutenberg discovered printing with movable metal type in Mainz in 1455, Nuremberg, before 1500, had twenty-four presses and had printed two hundred different works. Nuremberg, the city of trade, the Birmingham and Fall River of the Middle Ages, was the first city in Germany, if not in the world, to found a gymnasium, a secondary school for the people. Equally was her religion for all. Vischer wrought his shrine "to the praise of God Almighty above and the honor of St. Sebald." "Here, when art was still religion, with a quiet, reverent heart, lived and labored Albrecht Dürer, the Evangelist of art." Each trade guild had its patron saint, its saint's feast, its guild church or chapel. In St. Sebald's or St. Lawrence's one may still look around on multitudinous carvings or beautiful glass—"Each the bright gift of some mechanic guild who loved their city and thought gold well spent to make her beautiful with piety." Against the walls of St. Mauritz's Chapel still stands the quaint four-hundred-year-old Bratwurst-Glocklein, where, under the shadow of the church and in the very odor of sanctity, Hans Sachs, from generous stein or pewter tankard, "drank and laughed."

It is this commingling of art and of commerce, of learning and of trade, of religion and of daily life, that gives to Nuremberg its greatest charm.

Nuremberg was by no means a perfect city; its citizens were by no means ideal neighbors. The life we are describing was lived five centuries ago, with all its ignorances, its defects, its limitations. The streets were ill kept, if not filthy. Of most mediæval cities one could say what Coleridge says of Cologne—"I counted two-and-seventy stenches, all well defined." The 6,205 "poems" of Hans Sachs were often coarse. The government of the city was habitually cruel and harsh, even when just. The subterranean passages under the Rathhaus, the dark dungeons of the castle, the torture-chamber with its horrors, above all, the "Iron Virgin," by which he who was condemned "to kiss the maiden" was seized in iron arms, impaled upon iron spikes protruding from every portion, and which, entering eye and bosom and limb, entailed a horrible death, leaving the lacerated body to drop

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

upon pointed steel below, to be cut in pieces by revolving knives—all this and much more delivers us from any sentimental desire for the return of "the good old times." Nevertheless, just this, that out of such darkness and ignorance and evil there did arise such art and freedom, such individuality and success, makes us hasten to ask the question how it all arose. How?

We do not hesitate to answer: It arose first and foremost—we do not say solely—because Nuremberg was a city of the Closed Shop. No Nuremberger ever seriously dreamed of leaving trade or art or manufacture or indeed any portion of life to the accident and incident of unrestricted competition. "Competition," the Nuremberger would have said, "is the death of trade, the subverter of freedom, above all, the destroyer of quality." Every Nuremberger, like every mediæval man, thought of himself, not as an independent unit, but as a dependent, although component, part of a larger organism, Church or Empire or City or Guild. This was of the very essence of mediæval life. According to the theory of the times, broadly stated—though more often acted upon than phrased—the town held the right to practice trades as a feudal tenure from the Emperor, who held it from God. This tenure—the right to practice trades—the Rath, or Town Council, parceled out between the guilds or groups of citizens, each guild having the right to practice only that art or even subdivision of art granted it by the Rath. Finally, in its turn, the guild granted to its different individual members the right to practice the trade, conditioned, however, upon restrictions and within very definite limits. Subject to the rule of the Town Council and the overrule of the Emperor, the trade guild held the right to control any detail it would of its especial craft. The guild had the right to say who should practice the craft, and when and where and how. The guild determined what raw material might be bought and how much. The guild determined the number of apprentices any master might employ and the conditions under which they should work. It determined the number of journeymen in any shop, and the wages they were paid. It held the right to determine, and often did determine, the very methods and mechanism of production. Above all, it fixed the price of the finished product and scrupulously controlled the market. Anything more contrary to the principle of the Free Shop it would be scarcely possible to conceive; equally plainly, the system was paternal, if not socialistic.

It will be said, indeed, and said with truth, that the mediæval trade guild was not like the modern trade union, in that the latter is composed of operatives only, while in the mediæval guilds master and workman, employer and employee, though with fixed order of precedence, nevertheless sat and voted in the same guild. This was true, at least, in the period in which Nuremberg was laying the foundations of her great development. We are not forgetful that the system did not endure. Even under a beneficent feudalism the interests of labor and capital, inherently diverse, broke forth in open strife in Nuremberg as early as the fourteenth century. As masters and burghers amassed wealth and developed power, there grew up, more or less consciously, a trade aristocracy. The masters became jealous of the men and the men suspicious of the masters. The fourteenth century in Germany, as in England and in France, was full of revolution. The artisans evinced a desire to have a voice in the councils of their town. The patrician families had engrossed all the rights. The butchers and cutlers asked and obtained from the Emperor Karl IV. the right to hold a carnival and dance in silks and velvets. This in itself shows the prosperity of the artisans. Karl, as repeatedly with emperors, popular for his easy manners and liberal policy, sided with the common people as against the nobles. When the latter favored the Caroline party against the Emperor, the artisans took the opportunity and rose and formed a new Council composed mainly of artisans. This Council, in 1348, allowed the artisans to form separate guilds of their own. The new Council did not endure, but it sowed the seeds of lasting conflicts between the masters and the men. Karl's successor was not so wise. Wenceslas had been

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

born in Nuremberg and baptized in St. Sebald's, but he neglected his realm. He cared more for "white beer and girls of various complexions." The struggle in Nuremberg went on till the power of the old guilds was forever gone. But this was the beginning of the end. It shows how much Nuremberg owed to the old system. According to that system little was left to competition. How little will be more clear as we enter into some detail.

Take the vexed question of apprenticeship. The guild, as we have seen, determined the number of apprentices. According to the rules of the times, the master "must maintain his apprentice night and day in his house, give him board and attention, and keep him under lock and key." Here very surely was the Closed Shop. It does not sound very free, nor very inviting; but listen. The master had to teach the apprentice his trade, with all its mysteries. He must keep no secret back, on pain of losing his license to trade. He must bring up his apprentice in the fear of God, and must see that he attend church. The modern working lad in New York and in London is free not to attend church and to learn little of God; but what apprentice to-day learns half so much of what is to be known of his trade as did the apprentice in Nuremberg of what there was then to be known? And notice still more. When the apprenticeship (*Lehrjahre*) expired, the young worker was given time and money to travel and study his trade in other countries, for one, three, or even five years (his *Wanderjahre*). No wonder the Nuremberg artisan produced good work. He was well equipped. If he was an iron-worker, he would go, perhaps, to the Low Countries and see the marvelous iron-work of Antwerp and Liége. If he was a silversmith or goldsmith, he would go to Florence and North Italy. Everywhere he would look and ask and learn. Finally, when he came home, when his *Wanderjahre* were over, then, while working for a master, he was required to make a masterpiece, and only when he had done this and proved himself a master workman could he be admitted to rank as a master in his craft. Do we wonder still that Nuremberg workmanship was renowned?

It will be said that Nuremberg's success was based upon thorough training, not upon the Closed Shop. But it was the Closed Shop that made this training possible. The guild did not allow the untrained workman or the mean-spirited trader to cut prices to spoil or steal the market. The guilds measured and weighed and tested all materials, and determined how much each producer could have. The guilds said where materials should be bought. They favored the home market. No open market or free trade for them. They equally measured or counted, weighed and tested, the finished product. No dishonest goods, no adulterated wares, were to be foisted on the market to deceive the purchaser or lower the price so as to force the honest worker and the conscientious workman to his knees. As late as 1456 two men were burned alive at Nuremberg for having sold adulterated wines. We fear that if, in our open markets, we put to death all who sold adulterated goods, our warehouses would become too much like universal charnel-houses. Wares, the guild laws said, must be, "in the eyes of all, good, irreproachable, and without flaw." To buy in the cheapest and sell in the dearest market was not Nuremberg's commercial law. These guild regulations, indeed, went into every possible and even absurd detail. They determined the working hours. Merry was the day of the vernal equinox when twelve candles were carried in procession and extinguished in the Pegnitz, after which the workman could be employed only till dusk; sadder was the autumnal equinox, when, after the eating of the *Lichtgans* (light-goose), the workman could be required to work till the church bell rang. No workman could be employed on Sundays or on feast days. At first a half and then the whole of Monday was a holiday, save when the men had another holiday in the week. The guild laws determined even what the artisan should wear and eat. It was a quarrel over this latter item that largely led to the disruption of the old guilds and the development of the journeymen's guilds.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

But it was not only in economic matters that the guilds held sway. They legislated in the realm of morals and behavior. Only the right of life and of limb was reserved to the Emperor. The guilds were charitable and benefit societies. Members swore "to show a brotherly love and loyalty to each other, through life, to the extent of each one's ability, to live in peace and kindness one with the other, and in all things to practice Christian and fraternal charity." The guild system thus covered the whole domain of life and entered every province. There were separate guilds for chain-makers, nail-makers, helmet-makers, and spear-makers; there were guilds of architects and tavern hosts, of midwives and women workers. Even the poets had their guild. The Incorporated Poets had pedantic rules for pointing and for meter, for rhymes, and even for punctuation. In 1646 Halsdorfer published a "Nuremberg Tunnel for pouring in the art of German poetry and rhyme, without the aid of the Latin tongue, in six lessons." It will be remembered how, in the "Meistersinger of Nuremberg," Wagner makes Hans Sachs champion the spirit of the old artistic folk-songs against the narrow pedantry of the singers' guild. This is personified in the character of the "Marker," who was the overseer appointed by the guild to mark with strokes the faults committed by the performers, especially if they were candidates for permission to enter the guild. Even Nuremberg's Pegasus was shod in a closed shop.

Nuremberg, however, was not unaware of the dangers of combinations. She saw what they might become, but realized also the dangers of competition, and held the balance between the two evils. A rescript of a commission of the Reichstag, held in Nuremberg, 1522–3, says:

"Item: The aforesaid monopolies, uniting, combining, associatings and their sellings, have not now for the first time been found out not to be borne; but the same were regarded as very noxious to the commonweal and distinctive and worthy to be punished, as aforetime by the Roman Emperors and Jurisconsults, and especially by the blessed Emperor Justinian, so that such trespassers should be made to lose all their goods, and, moreover, should be adjudged to eternal misery [exile] from their homes, as standeth written. . . . Lege Unica Cod. de Monop. . . . But therefore it is not said that all companies and common trading should be wholly cut away. This were indeed against the commonweal and very burdenseme and harmful and foolish to the whole German nation. . . . If each one trade singly and should lose thereby, that would then be to his undoing . . . such a forbidding would only serve the rich and their advantage, who in all cases everywhere do pluck the grain for themselves and leave the chaff for others."[1]

Nuremberg thus saw very well that competition only served the rich and the strong, that collective trading was the hope of the poor and the plain people. The guilds were therefore encouraged but controlled. According to the rescript, they could have a capital of only 50,000 gulden, with three storehouses, outside family stores. They must make sworn reports to the town councils. Dispersed companies were not to join. Only limited amounts of material could be bought. They were to be *trading* companies. Money was not to be lent on usury (interest). The guilds were to serve the people, not to become their masters. Indeed, the guild system cannot be rightly judged unless one take into consideration the control of the guilds by the Rath or town council. This was paternal, often socialistic in the extreme. It was, as we have seen, cruel—the children were taught to say a Pater Noster every time they passed the town prison—but it was with a just cruelty. Extortion, false measures, adulteration of goods, were abominations in a trading town and punished usually by death. There was to be no cornering of the market. This was particularly so in the matter of food. The town built granaries and filled them with grain against the day of drought, when they could be opened and the grain sold at low prices to prevent a monopoly price. Nuremberg had four public baths and a town pawnshop. The town government, if not by the people, was of the people, and most certainly for the people.

Such, in brief, was the system that produced Nuremberg's art and commerce. It most certainly developed freedom and individuality. As early as 1219, Fred-

[1] Quoted in Belfort Bax's "German Society of the Middle Ages," Appendix.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

erick II., son of Frederick Barbarossa, declared Nuremberg a Free City, subject to the Emperor only. Few to-day have a conception of the passion for liberty in the fourteenth century, the century of the Peasants' Revolt in England, of the Jacquerie in France, of the ascendency of the socialistic Michael di Lando in Italy. In Germany it was the same, and worked out in every direction. In religion, Johannes Tauler dared to say, "The churches do not make the people holy, but the people make the churches holy." The full influence of this spirit was felt in the Burgher City. Nuremberg was the first Imperial city to declare for Protestantism. Nor did the guild laws fetter the inventive spirit. The first gun-locks, the first air-guns, the first clarionets, the first globes, were made in Nuremberg. In 1500 Peter Hemlein made the first watches, and they were called Nuremberg eggs. That particular alloy which is called brass was first made in Nuremberg, the brass of earlier times being apparently different. The first paper-mill in Germany, if not in Europe, was established here. A machine for drawing wine was invented in Nuremberg as early as 1360. Printing, as we have seen, though not discovered here, was early introduced. The first playing-cards were printed here; still to-day Nuremberg is the great manufacturer of toys. This is but a partial list of Nuremberg's inventions. The old proverb ran, "Nuremberg's hand goes through every land." A German rhyme said,

"Had I Venice's power,
Augsburg's adornment,
Nuremberg's wit [inventiveness],
Strassburg's defenses,
With Ulm's money,
I should be the richest in the world."

Open or closed shop? No informed mind will consider it either possible or desirable to return to the mediæval guild or the social system involved in it. No unbiased judgment will desire to see business handed over to-day either to the irresponsible rule of present-day labor organizations, on the one hand, or the uncontrolled organization of capital on the other. On this point, as on all others, we must pick and choose and balance. We present this study of the economic life of Nuremberg, not for what it presents to be copied, which is perhaps nil; but for what it suggests, which is almost without limit. Marvelous quality of work, equality of effort, freedom in inventiveness and creation, grew up largely because by the guild laws the Nuremberg man found deliverance from competition in cheapness of work and of prices. Such are undoubtedly the strong points of a system and a city that America will do well to study. Longfellow has well sung of Nuremberg:

"Vanished is the ancient splendor, and before my dreamy eye
Wave these mingling shapes and figures like a faded tapestry.

Not thy Councils, not thy Kaisers, win for thee the world's regard,
But thy painter, Albrecht Dürer, and Hans Sachs, thy cobbler bard.

Thus, O Nuremberg, a wanderer from a region far away,
As he paced thy streets and courtyards, sang in thought his careless lay;

Gathering from the pavement's crevice, as a floweret of the soil,
The nobility of labor,—the long pedigree of toil."

THE WORKERS

BY MARY G. SLOCUM

All the wisdom of to-day we summon,
And our questions still abide;
Vainly then we look into the future,
Hoping there the answers hide;
While these problems find their one solution
Where the centuries divide.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

NEW STUDIES OF MONETARY PROBLEMS[1]

A NUMBER of years have passed since the publication of General Walker's "Money" and Professor Jevons's "Money and the Mechanism of Exchange," and in the interval there have been some important changes both in monetary methods and in the views of economists respecting the principles of currency, banking, and exchange. But until recently English-speaking students have lacked a work comparable with the treatises of Walker and Jevons and utilizing the facts of later research and practice. Within the past year or two steps have been taken to meet this need. Professor Kinley's "Money," for example, is to be commended as a concise exposition from an essentially modern point of view, and Dr. Cleveland's "The Bank and the Treasury" as a trenchant critique of present banking methods in the United States, with especial reference to the necessity for stricter governmental supervision. Neither of these works, however, can compare in point of comprehensiveness with Charles A. Conant's recently issued "The Principles of Money and Banking," which carries the subject from the beginnings of exchange with direct barter to the complicated mechanism of the modern credit system. Mr. Conant is already known as the author of two useful books on financial topics—"Wall Street and the Country" and "A History of Modern Banks of Issue"—and as a member of the Mexican and Philippine Monetary Commissions. As a writer he possesses an agreeable style and the ability so to present the most arid theme that it becomes interesting even to a reader having a minimum of economic knowledge. His present work is distinctly "popular" in treatment, while preserving dignity and caution. It is, we understand, about to be translated into French, and will no doubt enjoy a wide circulation in the sister republic. For ourselves, although obliged to dissent occasionally from the views expressed and the measures advocated, we have read it with satisfaction, and recognize in it a valuable contribution to a difficult subject.

At the outset Mr. Conant does much to render the student's path smooth by insisting on restricting the use of the term "money" to metallic media for exchange. Paper money, bills of exchange, deposits, etc., are set clearly apart as other forms of currency, and thus a confusing terminology is avoided. This distinction is, of course, rendered possible only by holding that money must contain value in itself, or, in other words, that it is something more than a sign or symbol of value. Mr. Conant further shows that the adoption of money as a substitute for barter was not, as seems to be the view entertained in some quarters, a sudden departure, but a slow evolution in which many experiments were made before it became generally recognized that the needs of exchange might thus best be met—an evolution which has continued until to-day in the gradual extension of credit mechanism to secure elasticity and serve the increasing demands of modern business. From the consideration of the function, origins, and development of money our author passes to the principles of the value of money, and here his discussion shows plainly the influence of the Austrian school of economists. Recourse to the principle of marginal utility is, indeed, the only means of explaining satisfactorily the phenomena of rising and falling prices, distribution and exchange, and it is ignorance or neglect of this principle that is largely responsible for the crises through which the United States, like all other money-using countries, has passed. This brings Mr. Conant to one of the most helpful and interesting sections of his work—the study of the evolution of monetary systems.

[1] *The Principles of Money and Banking*. By Charles A. Conant. Two volumes. Harper & Brothers, New York. $4, net.

Money Inflation in the United States: A Study in Social Pathology. By Murray Shipley Wildman, Ph.D. G. P. Putnam's Sons, New York. $1.50, net.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

To-day, as is well known, the failure of all attempts to keep gold and silver in concurrent circulation has led quite generally to the adoption of the single gold standard system. This, however, has its objections, and particularly in respect to dealings between gold standard countries and countries still on a silver basis. Various remedial measures have been proposed, notably what is termed "international bimetallism," which, briefly, requires an agreement among leading commercial nations that their mints shall be continuously open to the owners of silver bullion for its conversion into coin at a fixed ratio to gold—a ratio which shall be exactly the same in the case of all nations entering into the agreement. Having recited in detail the experiences of France and the United States with national bimetallism, Mr. Conant devotes a chapter to exposing the difficulties in the way of international bimetallism, which, as he admits, has not thus far been fully tested in practice. The prime obstacle, it appears to him, lies in the impossibility of welding into a homogeneous whole two commodities which are not homogeneous, and he quotes approvingly these words of Raguet: "Between gold and silver there is not any fixed proportion as to value, established by nature, any more than there is a fixed proportion, established by nature, between lead and iron, or between wheat and tobacco. Nature does not say that one ounce of gold shall always be worth so many ounces of silver, any more than she says that a certain number of pounds of iron shall always be worth so many pounds of lead, or that a bushel of wheat shall always be worth a fixed quantity of tobacco." To put it otherwise, statute law would come into conflict with economic law, public opinion would intervene, and the bimetallic agreement would crumble into nothingness. But if Mr. Conant fails to find that the problems involved can be solved by bimetallism, he is equally confident that a solution is in sight through the adoption of the "limping" or "gold exchange" standard, which approaches the subject from the side of adapting the supply of silver coins to the commercial demand for them. The plan suggested, and already in operation in several silver-using countries, calls for the acceptance by such countries of the gold standard on the basis of a silver coin of unlimited legal tender, but with a fixed gold value. "Thus far," declares the author, with enthusiasm, "the experience of the Philippines, Panama, and British India has attested the soundness of these principles by their successful operation."

Problems of currency and banking occupy the major part of the second volume as well as a goodly portion of the first. Naturally, the difficult question of power of issue requires considerable discussion, and here, perhaps more than anywhere else, Mr. Conant leaves himself open to criticism. The treatment is hardly sufficiently luminous, and at times the economist appears to be lost in the banker, with the result that the outlook is somewhat narrow. The ideal currency system, in Mr. Conant's opinion, is one which combines the single metallic standard with the issue of convertible bank notes. Coinage he would reserve for the State, but would lodge note issuance with the banks, leaving to the Government merely the right to make regulations to insure soundness. "Government paper money," he explains, "cannot easily be regulated in quantity in accordance with business demands. Attempts at such regulation must be more or less artificial, because government paper is not issued in response to pressure for credit in the money market, as bank notes are, but is issued to meet the needs of the State or at the judgment of some official. If the quantity becomes excessive, it cannot be exported like money of standard metal. If it is redeemable in the standard metal and the quantity becomes excessive, by reason either of an increase in the quantity of paper or a decline in the volume of business, there is always danger that demands for redemption will impose a heavy burden upon government reserves of metal. The government is subjected to much greater difficulty than a bank in maintaining the redeemability of such money, because the bank has means for calling in its money, reducing the amount which it lends to the public, and thereby curing the excess in circulation without losing

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the entire amount of the excess from its reserves."

Mr. Conant does not, however, range himself with those advocates of typical bank money who allege that the requirement of special guarantees for security is unnecessary. He would follow the Canadian system of a guarantee fund whereby the banks combine to make good the full value of notes in cases of bankruptcy; he justifies the requirement of specific cash reserves, and he urges restriction of issue within the limits of legitimate business demand by a system of prompt redemption for notes, and by changes of the discount rate; both of which measures, it is pointed out, aim at the vital necessity of keeping bank notes exchangeable for coin at par and on demand. But, with reference to the system in vogue in this country, he specifically criticises the provision of the National Banking Law "which takes the security for the notes out of the custody of the banks, and deprives them of that ready control of their note issues which permits their adaptation to business conditions. Such regulation hampers sound banking, tends to increase its cost to the community, and is not justified by experience for the purpose of insuring the safety of the notes." The present system is undeniably faulty in some respects, but it is admirably designed to meet the needs of the American people, and among its most useful requirements is that relating to the depositing of United States bonds with the Treasurer of the United States as security for note issues. The need for greater elasticity is obvious, but any system which is devised to insure greater elasticity must also insure a constant and central redeemable value to the paper currency. This value, in our opinion, must always be given by government guarantee. Any monetary reforms which may be undertaken should be in the way of adapting, not revolutionizing, the existing system.

Dr. Murray S. Wildman's "Money Inflation in the United States" is a book of an altogether different order from Mr. Conant's. It is the outgrowth, it appears, of an investigation undertaken in a seminar of Professor Laughlin, of the University of Chicago, and is, as its author describes it in his sub-title, a study in social pathology. Dr. Wildman views the "periodic chase after the phantom of value created by legislative enactment" as a symptom of social disease. Analyzing, from both the psychological and the economic standpoint, the several movements which had their culmination in Shay's Rebellion, in the war upon the second Bank of the United States, in the greenback agitation, and in the free silver campaign, he endeavors to determine whether or not the United States is likely to be the scene of any more attempts to "tamper" with the standard of deferred payments. Both his method and his reasoning are ingenious, and although it seems to us that he presses a hypothesis to an extreme, we have found his little treatise singularly stimulating. In every case he traces the demand for currency expansion to a wave of westward colonization, finding as underlying factors, on the one hand, the mental states produced by the isolation of the colonizer; on the other, an undue reliance on the increase of wealth through the growth of population and a consequent increase in demand for land and farm products. Now that the frontier, "in so far as it forms an important element in American society," is a thing of the past, and the railway, telegraph, telephone, and rural free delivery of mail, etc., are narrowing the zone of "isolation," the dangers of "inflationism" are that much diminished. But sundry inimical tendencies remain, and the conclusion ultimately reached by Dr. Wildman is that "Not until the people see the fundamental principles at stake will the country be safe from false monetary doctrine. So long as men go into debt, they will seek the shortest way out. So long as speculation proves profitable, men will go to the limit of their credit in good times and find themselves insolvent in times of depression."

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Comment on Current Books

American Men of Science Begun as a reference list for the Carnegie Institution, this biographical dictionary is offered as a contribution to the organization of science in this country. It includes the names and records of over four thousand scientists, and is especially full in the entries relating to those who have carried on research work in the exact and natural sciences, with a considerable representation, however, of teachers and writers, and of men who through applied science (as in medicine or engineering) have contributed to the advancement of pure science. The complete membership of a long list of scientific associations was used as a basis. The work is evidently prepared with care, and its usefulness is obvious. (The Science Press, New York.)

As Jesus Passed By In Mr. Ira D. Sankey's story of his life and work mention is made of a gipsy lad converted under his influence. The author of the addresses in this volume is that lad, now the influential evangelist, Gipsy Smith, widely known and esteemed in the British churches. The reader who is aware that the preacher never slept in a house till he was seventeen years old, but roved the country in his father's band of nomad tent-dwellers, becomes aware of a divine power in the Gospel which so transformed him. These discourses, published only under friendly pressure to publish, reveal the glowing heart of a plain but evidently inspired man. They are marked by virility, "very straight talking," and ethical vigor. (The Fleming H. Revell Company, New York. $1.)

The Epistles of Peter, and The Revelation of John These volumes of the "Devotional and Practical Commentary," under the editorial direction of Dr. W. Robertson Nicoll, editor of the "British Weekly," the former by the Rev. J. H. Jowett, Dr. R. W. Dale's successor at Birmingham, and the latter by the Rev. C. Anderson Scott, follow the line of the widely known "Expositor's Bible." Mr. Jowett abstains so far from the field of criticism as not to mention even the generally received belief of critics, that the second of the Petrine letters is from a later hand than Peter's. His exposition is wholly concerned with the intrinsic value of the Epistle, and with its general lessons, together with their specific bearing upon present-day conditions. Mr. Scott's exposition of the Apocalypse is marked by fine appreciation of its literary structure and pictorial form, together with a sane and satisfactory perception of the cyclical unfoldings of its general theme—the judgment of the sinful world in successively widening areas. (A. C. Armstrong & Son, New York. $1.25, net, per volume.)

The Evangel of the New Theology The Gospel as viewed by the "new theology"—which is really old theology newly revived—is presented here both doctrinally and practically in its religious and ethical aspects with a clearness and fullness rarely found. The author of these twenty discourses, the Rev. T. Rhondda Williams, of Bradford, England, has thought his way through the intellectual confusion of our time, and is a proper spokesman for a growing body of such thinkers. The basal question of religion, as he observes, is the relation of God to the living world. The theology now being outgrown conceived of God and man as external to each other, beings apart, and out of this fallacious dualism the Unitarian controversy grew. But "the gist of the new theology" is the oneness of the spiritual nature in God and man, so that humanity itself is "an incarnation of the divine life." The charge that this is "Unitarianism" Mr. Williams rebuts on historical grounds, and with a discriminating statement of the likeness and the difference. Trinitarians and Unitarians have moved off their old grounds, and in moving to higher ground have approached each other. Many other vital questions are discussed here. "Does Evolution Account for Jesus?"—answered in the negative, but with showing that Jesus is not a solitary instance of the fact—is a noteworthy specimen of these. The unfriendly doubt whether "the new theology" has a true "evangel" is well met by this book. It is marked by warmth as well as freshness and force, and by intentness on the realities of religious faith. (Charles Scribner's Sons, New York. $1.50.)

Evolution the Master Key Dr. C. W. Saleeby is an enthusiastic Spencerian. His present "discussion of the principle of evolution as illustrated in atoms, stars, organic species, mind, society, and morals" undertakes to expound and vindicate the "synthetic philosophy." Clearly enough, Spencer was no materialist. And when his "unknowable" is here explained to mean merely *incomprehensible*, he locks arms with pious Job. The supreme idea bequeathed

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

by Spencer is, in Dr. Saleeby's opinion, this: "May there not be a mode of being as much transcending intelligence and will as these transcend mere mechanical motion?" This is his conjecture of the nature of the ultimate Reality. Of this Dr. Saleeby permits us to affirm that it is intelligible and intelligent; but the question whether it is benevolent he regards as "meaningless anachronism." Yet while this partial knowledge of Spencerians concerning the Eternal in no way affects, as he says, their conduct or their happiness, it appears that it does affect it so far as this: it is of such a nature as to leave them free to hope and to work for the best. Not being against them, it may be for them. Beyond his exposition of his great master, "an immortal," it does not appear that Dr. Saleeby has contributed anything of importance upon the subject of evolution. This, after all, is not, as he calls it, a "principle," but simply the *method* in which, to use Spencerian terms, the homogeneous becomes the heterogeneous. (Harper & Brothers, New York. $2, net.)

Fishers of Men Mr. S. R. Crockett is a facile teller of tales, and although he is too much given to springing some lurid and dime-novelish incident upon a reader who wants rather to have more of his clever character-sketching, sprightly dialogue, and attractively depicted and lively girls, there is always enjoyment to be had from his books. We could very well spare in this story, for instance, the insane valet who lives in his dead master's tomb, issues forth to scare people by his ghostly walks, and commits a murder for which another man is nearly hanged. But one could ill spare the devoted little city missionary, Mr. Molesay, who, in a beautifully human, devoted, and non-pietistical way, is shown among the burglars and toughs of Edinburgh's Cowgate. The hero of the story is a lad who has the advantages of a high-class finishing school in artistic burglary, but insists on turning out straight and square; and some of the most interesting scenes are in a boys' reformatory. Altogether a badly constructed but decidedly readable book. (D. Appleton & Co., New York. $1.50.)

History of the English Bible A revision by William Aldis Wright of Bishop Westcott's work, which first appeared in 1868. (The Macmillan Company, New York. $3.50.)

Japan as a Great Power Does Japan really constitute a "yellow peril," or does she, on the contrary, make the world's civilization greater? The present volume is written by one who strongly believes that what Japan has accomplished has been in the interest of civilization, Oriental and Occidental. Dr. Seiji G. Hishida carefully traces Japan's historic policy in dealing with foreign nations. Incidentally he makes frequent reference to the diplomatic and commercial history of Europe and America, to the principles of international and other law, as well as to certain phases of economics and sociology, in order to elucidate with scientific precision the relations between the Orient and the Occident. Dr. Hishida's volume has distinct value for students of history and politics. We are informed as to the early intercourse of Japan with Korea and China, ancient nations indeed, for, like the Jews and the Egyptians, so the Chinese and Koreans claim to be able to trace their national existence back to a time centuries before Solomon erected his temple at Jerusalem. Dr. Hishida does not enter into the myths and legends of Japan, but declares her national history to have begun with the Emperor Jinmu, the first Mikado, who established a capital at Kashiwabara, B.C. 660. The first intercourse of Japan with European nations, however, did not take place until about twenty-two centuries later, despite the fact that Japan had been described to Europe by Marco Polo at the end of the thirteenth century. After narrating the history of ancient and modern Japan, Dr. Hishida describes the Empire's definite entry into the comity of nations, the Russo-Japanese rivalry in Korea, the various struggles of the great Powers in China, the Boxer rebellion, and the Russo-Japanese war. An appendix appropriately contains the text of the Russo-Japanese and Anglo-Japanese treaties. As might be expected, Dr. Hishida believes that Japan has a distinct mission and that she is accomplishing it with credit to herself and to the world. By the publication of this painstaking study the world should the better appreciate how this has been accomplished. (The Columbia Press, New York.)

Method in Soul Winning There are very many who in the matter of personal religion have lost their way in the woods, and need to be put on the trail that leads out into the open. Whoever would do such service for another will find this book one of rare value. It is written by one who, having learned how to do it, would impart his method—Dr. Henry C. Mabie, Secretary of the Baptist Missionary Union, and formerly a successful pastor. "It is amazing," he says, "how little truth is essential to salvation," if one will only be loyal to the modicum of truth he possesses. Loyalty to the truth one has in hand *is* saving faith. Following

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

a single ray of light leads out of the cave into the day. Ethical rectitude as well as religious earnestness dictates this course. Dr. Mabie's narratives of many difficult cases in which he applied this method with happy effect, together with his judicious cautions against tactical mistakes, are both instructive and stimulating. (The Fleming H. Revell Company, New York. 75 cents, net.)

Old Testament Introduction Some very strong objections can be brought, as eminent scientists like Faraday have confessed, against the theory of gravitation, but it is universally accepted notwithstanding. Likewise the consensus of critical scholars upon the documentary theory of the Pentateuch, and other innovations on traditional beliefs concerning the composition of the Old Testament, are open to a variety of more or less plausible objections. These are here urged by Professor John Howard Raven, of the Theological Seminary at New Brunswick, N. J., in a fair and manly argument, to which is appended a select bibliography impartially referring both to allies and adversaries. Professor Raven's contention against "the insidious nature of the current views" seems motived by his fears. Back of these seems to be the fallacious assumption that the religious faith which produced the Scriptures must stand or fall with a theory of the mode in which the Scriptures were produced. (The Fleming H. Revell Company, New York. $2, net.)

The Sacred Cup In this story by Vincent Brown an English rector, who, in spite of the awesome presence of his Bishop and the social power of the great folk in his parish, persisted in living up to the standard of the Prayer-Book, came to temporal grief but spiritual exaltation. He withheld the Holy Communion from a prominent member of his parish because of impenitence for acknowledged sin. There is decided ability and moving power in the scenes when the quiet, timid little rector stands true to his religious conviction and sacrifices his interests and his human ties. (G. P. Putnam's Sons, New York. $1.50.)

The Sea Maid There is always a fascination about tales of shipwrecked or stranded people, and it is from this romantic element that Mr. Ronald MacDonald's tale draws its interest. The seizure by a somewhat too theatrical villain and his accomplices of a steamship carrying a large consignment of gold and the enforced landing of the passengers on a remote island, where they find a little family shipwrecked many years ago, is the starting-point for various incidents and love-making. The "sea maid" is the daughter of the English clergyman who, with his wife, inhabits the island when the others arrive, and was herself born there; so that she had known only two living people. She is quite charming in her *naïveté*. The fault of the story is that it mingles the romantic, the burlesque, and the melodramatic rather indiscriminately. (Henry Holt & Co., New York. $1.50.)

The Third Daughter In this story by Mrs. Lu Wheat, of Los Angeles, Ah Moy, the third daughter of a good family, is the central figure in an idyllic picture of a Chinese home. This at length is broken up by dire calamities, which give occasion for the display of high qualities of character, but bring Ah Moy to a tragic end. Chinese customs, the position of women, foot-binding, sex-morality, the Boxers, the traffic in slave-girls, their importation hither, and the efforts of missionaries to thwart it, make up the rapidly shifting scene. To study her subject Mrs. Wheat visited China with an introduction from Minister Wu-Ting-Fan, and writes in large sympathy with whatever she has seen that is attractive and worthy. Concerning Christian missionaries there she has not taken equal pains to inform herself correctly. (Oriental Publishing Company, Los Angeles.)

The Writings of Samuel Adams It is more than a year and a half since the publication of the initial volume of this handsome edition of the writings of the "penman of the Revolution." The second volume, at last in hand, includes the articles, resolutions, letters, etc., written by him from January, 1770, to February, 1773. These have to do almost altogether with the subject which was his master passion—the securing of a larger measure of self-government for the colonists and the abolition of policies repressing their activities. Throughout, whether writing of the non-importation agreement, the Boston massacre, or the stamp tax, the dominant note is an appeal to the people to unite for the preservation of their liberties. And, as the years pass, it is easy to detect an increased intensity and vehemence; and always, beneath the rhetorical flourishing, an obvious sincerity. Extended comment must be deferred until the completion of the work, but this we may say—that whoever desires a vivid first-hand presentation of the case for the Colonies in the conflict which immediately preceded the War of the Revolution will be well advised to secure this collection. (G. P. Putnam's Sons, New York. $5.)

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Letters to The Outlook

LETTER FROM A RUSSIAN LEADER

Believing that part of a letter from St. Petersburg, dated February 3, 1906, will interest the readers of The Outlook, I am sending you a translation of it. The letter was sent me by my father, Ivan Ilyitch Petrunkevitch, President of the Russian Agricultural Society and member of the Zemstvo of Twer, who is at the same time leader of the Russian Constitutional Democratic party. Readers of The Outlook may remember that he was one of the deputies received in audience by the Czar after the horrible events of the "Red Sunday," and also his later speech in which he said: "The wall surrounding the Czar is too strong; there is no hope for reforms. We can count only upon ourselves and upon the people. Let us say this to the people. No need of ambiguity. Thanks to the Government, a situation has been created which gives sanction to the revolution. The revolution is a fact. We are obliged to turn it aside from the path of bloodshed. We shall go for that purpose to the people. We shall earn their confidence. It is necessary to tell everything courageously to the people. We have to go with petitions, not to the Czar, but to the people."

Twenty-seven years ago he was banished without trial by order of Alexander II. for an address which he wrote as member of the Zemstvo of Tchernigoff and signed, together with some thirty other members. This address was in its essence nothing less than a petition for a constitution, but, owing to the strict Russian censorship, little is known about it in foreign countries, or even in Russia. In 1894 Mr. Petrunkevitch, together with other members of the Zemstvo of Twer, where, after several years of banishment, he was finally permitted to live and work, signed that well-known address of the Zemstvo of Twer to Czar Nicholas II. upon the occasion of his coronation, in which was a plea for an establishment of direct relations between the Czar and his people, without the intermediary of the Ministers (the address was written by Mr. Roditcheff). For his participation in this address, for these now celebrated "senseless dreams," as the Czar designated them in his answer, Mr. Petrunkevitch has, with all the other members of the zemstvo, received a public rebuke from his Majesty. Yet these same senseless dreams have guided him and many other liberal Russians through the whole of their turbulent lives, and are, it may be, at the present time nearer than ever to a realization of some kind—of a kind, perhaps, least expected by the vacillating but always reactionary Czar.

ALEXANDER PETRUNKEVITCH.

21 Jan. / 3 Febr. } 1906.
St. Petersburg.

. . . You know many things from the papers, but the papers present in the majority of cases only the external side of events, measure affairs by a scale so great that all characteristic and often very important details are completely lost. . . .

At the time when our deputation was received by the Czar, the movement had scarcely begun and we were at the head of it. Now all Russia is swept by a revolutionary conflagration; all is under martial law; everywhere runs blood; people are arrested and shot with trial or still oftener without any trial; estates burn; factories and mills are closed; masses of workmen hunger without work; all the universities and the majority of high schools are closed; in the streets of the cities, including St. Petersburg and Moscow, the black band reigns and no one's life is safe. I myself have received several death sentences from different "patriotic parties," *i. e.*, those that understand under patriotism a return to the old régime. In one word, here reigns full chaos. The whole mass of the people is revolutionized, and in the spring we expect an enormous agrarian movement. The Government is entirely unable to rule the country, but leads a ceaseless police war, fruitless, and, what is still worse, one that infuriates peasants and workmen and the educated class. Notwithstanding all this, the country gradually forms itself into several parties, and the agitation before the elections to the Imperial Duma begins. But the election law itself, as well as the lack of political training of the masses, makes of the elections a veritable lottery, so that it is absolutely impossible to predict the results. Therefore I do not know anything about my own election either. My election, as my defeat, will be a matter of chance. . . .

Our party, the Constitutional Democratic party, was the only one which, after the crushing of the social-revolutionary rising in Moscow, did not move toward the right, and which will in the coming sitting of the Duma doubtless uphold reforms of a political and social nature in the spirit of democracy. We must therefore expend much effort in order to elect as many members of our party as

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

possible to the Duma. In addition, we founded here a newspaper, which was forbidden after five numbers appeared. We founded another paper, which was also forbidden after two numbers were issued. Now we have asked permission to publish a third paper, and hope to get this permission during the present week. At the head of the paper stand Professors Milyoukoff and Hessen, both having great authority not only in our own party but in the country at large. Scientific work in Russia is scarcely possible, and the majority of professors, those at least who work, now spend most of their time in meetings and not in laboratories. In the last days a resolution was passed by the Committee of Ministers to keep the universities closed until autumn, as it is evident that in any university or technical school instead of lectures public meetings would be arranged. I doubt, however, whether these institutions will be opened in the autumn, as the revolutionary fermentation cannot soon cease, while the meeting of the Duma cannot appease the agitation, especially if the body of the Duma shall be reactionary. Still, we have to hope that the constitutional régime will sooner or later appease the country. . . .

HIGHER EDUCATION IN FLORIDA

Last summer The Outlook published a paragraph on the educational situation in Florida, which appears to me now, after coming here and observing the situation for some time, to have misrepresented the conditions in some respects. That it did create a wrong impression is evidenced by the fact that several asked me if the State had not abolished its University.

The last Legislature did abolish the University, and along with it five other institutions supported wholly or in part by public funds which were claiming to do collegiate work. In all cases they were also doing secondary work. When these schools presented their claims to the last Legislature and asked for $750,000, the lawmakers demurred. Instead of the appropriations asked for, the Buckman Bill was passed, abolishing all six of the institutions at one fell swoop, and declaring their property forfeited to the State under certain conditions.

This destructive feature of the bill was emphasized in the paragraph published in The Outlook; but this was only a work of preparation. It was the result of a wish to stop wasting the resources of the State through scattering them, and to increase its power for effective work through concentration. The constructive features, which are more noteworthy may be stated as follows: In place of the six schools abolished, it provides for two institutions of higher learning—one for boys, to be known as the University of the State of Florida; and one for girls, the Florida Female College—and creates one Board of Control for these and for the Colored Normal School and Deaf, Dumb, and Blind Institute. A normal department is to be maintained at the University and at the College for Girls. By statutory enactment, before students can enter the University they must present certificates of graduation from a high school maintaining the twelfth grade or other evidence of equivalent training, and from the tenth grade to enter the College for Girls, though the Board is empowered to alter this. Another bond was taken of fate in the effort to make these institutions the head of the educational system of the State. The Board of Control, acting always in conjunction with or subordinate to the State Board of Education, is empowered to provide a system of written examinations for admission to and advancement in the public high schools.

If the system is open to criticism anywhere, it is in the extensive and minute powers vested in the Board of Control. However, if these powers are wisely used, all will be well. So far no steps have been taken to assume control over the public schools.

The Board of Control and the Board of Education were directed to locate the two institutions, and they have placed the Female College at Tallahassee, and have selected Gainesville as the permanent seat of the University. For the present it is located at Lake City, and is using the grounds and buildings of the old University. A faculty was secured which will favorably compare with the teaching force of any institution of like resources in the country. Nine of them have the Ph.D., and represent the best universities of America and Europe. The entrance and gradution requirements are a decided improvement over those of the old University, and will compare favorably with those of most of the universities in the South. The State, then, has not left her youth without any provision for higher education, even for a year, as the paragraph referred to intimated would be the case.

Gainesville, the permanent home of the University, is one of the most beautiful and progressive towns in Florida. Its public spirit was shown in a large donation for the University. The plan adopted for the University is very elaborate, and calls for the expenditure of $1,500,000; consequently it will require considerable time for its realization, as the State is not able to appropriate so much money at one time. However, a begin-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ning has been made, and contracts have been let for two buildings, which are to be ready for occupancy next September. The foundations are being laid for a university of which the State may one day be proud.

DAVID Y. THOMAS.

University of the State of Florida.

[We are glad to have this report of progress. A letter from Mrs. E. H. Sellards, of the University of Florida, printed in The Outlook of July 29 last, must, we think, have removed any misapprehension from the paragraph in question.—THE EDITORS.]

CHILD LABOR AND WOMAN SUFFRAGE

Having noted with interest the use which The Outlook makes in its issue of February 24 (p. 382) of a portion of my report as Chairman of the Industrial Committee of the National American Woman Suffrage Association, presented to the recent Convention at Baltimore, it occurs to me that you may be disposed to give space for my interpretation of the facts cited.

I am convinced that the enfranchisement of women is indispensable to the solution of the child labor problem, and I cited the conditions existing in Maryland, in New York, and elsewhere, in support of this view. In Maryland, where children work all night as messengers and telegraph boys, and in glass-works, while men and women sleep, women have never voted, and have made but limited use of the right to petition which they possess. The children of Maryland are suffering from this failure of the women of Maryland to protect them.

In Georgia, where no protection is afforded to working children, little girls work in cotton-mills all night at the age of six, seven, and eight years. In that State women have used their right of petition five years on behalf of the working children, and have achieved nothing for their protection. Women in Georgia have no vote on any subject.

In Illinois women have used the right of petition with increasing vigilance and energy for more than a generation. There, children do not work at night, though the largest glass-bottle works in the world are at Alton, Illinois, and the messenger service of Chicago is second only to that of New York City. The effort for the protection of the children in industry in Illinois is, however, a ceaseless, wearying struggle. Only last year, for instance, the appropriation for the State factory inspectors' expenses was cut in half, and the present energetic officer was kept in office only by long-continued protest of women's organizations against his removal.

The amount of exertion required of the disfranchised women of Illinois for the protection of the working children alone is greater than that required of the voting women of Colorado for the performance of all their political duties.

In the four States in which women vote on all subjects, child labor and illiteracy have ceased to be problems. Nowhere in the industrial world are children so effectively safeguarded in life, limb, health, education, and morals as in Denver, where mothers and teachers unite to keep in office the justly famous Judge Lindsey of the juvenile court, overcoming (with the help of a minority of politically independent fathers) the united efforts of the Republican and the Democratic bosses against him.

In contrast with the good fortune of the children of Denver is the plight of the half-million illiterate children in the thirteen Southern States in which women have no vote and make slight use (if any) of the right of petition.

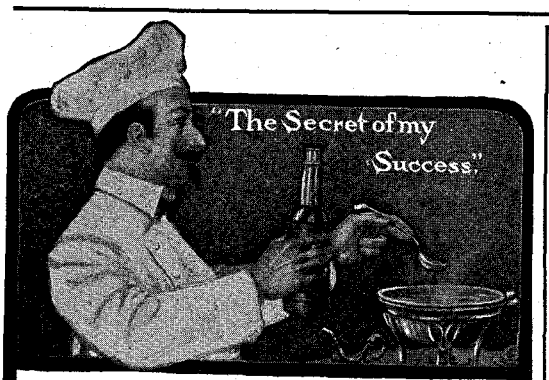
In New York City, also, where women have no vote, the young children pay the penalty of the disfranchisement of their mothers and teachers, as is shown by the facts cited by The Outlook (February 24, p. 283).

It is largely because these facts and many others like them have come to my attention that I am serving as Chairman of the Industrial Committee of the National American Woman Suffrage Association.

FLORENCE KELLEY,
Vice-President N. A. W. S. A.

Hull House, Chicago.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



Culinary success is made up largely of little things. More than one famous chef earned his reputation by the judicious use of

Lea & Perrins' Sauce

THE ORIGINAL WORCESTERSHIRE

John Duncan's Sons, Agts., N. Y.

VOSE

HAVE BEEN ESTABLISHED

54 YEARS

and are receiving more favorable comments to-day from an artistic standpoint than all other makes combined.

WE CHALLENGE COMPARISONS.

By our easy payment plan every family in moderate circumstances can own a **VOSE** piano. We allow a liberal price for old instruments in exchange, and deliver the piano in your house free of expense. You can deal with us at a distant point the same as in Boston. Catalogue, books, etc., giving full information mailed free.

VOSE & SONS PIANO CO.,
160 Boylston St., Boston, Mass.

PIANOS

This Underwear Always Feels Clean

It's Linen—pure Irish Linen and nothing *but* Linen.

And Linen is immaculate in its cleanliness.

It never gets "sticky" because its firm glossy fibres stand apart as woven.

The air circulates freely through pure linen mesh—Kneipp Linen Mesh—and quickly evaporates all the moisture the body gives off.

That means the pores are free to act and regulate your temperature as nature intended they should. You feel clean and comfortable all the time.

Cotton and Wool "mat" and pack," get perspiration soaked and encase the body in clammy dampness.

Then the pores are choked—stop work—and you take cold, mayhap contract grip, pneumonia or rheumatism.

You feel much cleaner and more comfortable in Kneip, Linen Mesh Underwear because it is the only Nothing-but-Linen underwear you can buy. All other so-called Linen Mesh Underwear is a mixture—an assertion we would not dare make if we could not prove it.

Your own Doctor will tell you that you really ought to wear Linen next the skin.

And for perfect healthfulness it should be Kneipp Linen because the mesh is "open weave" next the skin. And the closer weave built up on this "open weave" prevents sudden change in the natural temperature established by the body.

The streamers of the seal show a strip of Kneipp Linen Mesh folded so you can see both sides—but write for samples of our several weights and weaves—they will be sent free.

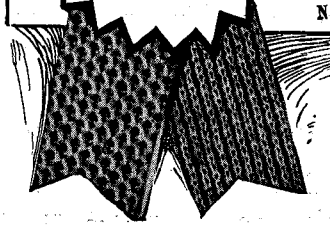
Sent for Free Inspection

The best dealers everywhere sell Kneipp Linen Mesh Underwear for Men, Women and Children. On request we will send samples of the different weights and meshes and give you the names of our dealers in your town. If we have no dealer near you we will send Kneipp Underwear direct to you for free inspection. Write today for free Linen Book. It tells the simple proved truth about Linen for Comfort and Health.

Kneipp Wear-Guarantee

The manufacturer's strong wear-guarantee stands behind every garment. If it does not wear satisfactorily your dealer will replace it on his judgment without consulting us—or we will if you deal direct with us. Our sweeping wear-guarantee protects both our dealers and the wearer.

Linen Mesh **Kneipp** Underwear



Long Drawers
Knee Drawers
Long Sleeves
Half Sleeves
or Sleeveless

C. Commichau & Co. Ltd.
91 Franklin St.,
New York City.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

I Can Make You Well, Strong and Beautiful

EVERY WOMAN should preserve her health, strength, beauty, poise and, with these, her happiness. It is my success in treating nearly 18,000 women and my knowledge of what my work has done for them that makes me know I can do as much for you.

Let me give you a perfectly balanced organism. Let me direct your breathing, your exercise, your diet; let me give you a perfect blood supply and circulation; a nervous system in harmony with itself and the rest of your body, each nerve center properly directing the organ it controls. The resultant strong vitality will enable you to resist disease, and I will make you what you were intended to be—strong, happy, graceful, beautiful—loving and beloved, with a mental calm, which is life power and true beauty, making your life a satisfaction to yourself, making you the delight and admiration of your friends.

MISS COCROFT AT HER DESK

Only 15 Minutes a Day

Give me 15 minutes of your time each day, in your own home, by following my simple directions. Just a little care is all you need to make you the ideal woman of your type. Do not say it is impossible, that nature has not given you the first requirements of health and beauty—I know it is possible; I have accomplished it for thousands.

Drugs are Dangerous

I use no drugs. I never treat a pupil I cannot help. If I cannot help you, I will tell you so.

I Keep Women Young

Do you think "True Motherhood" means devotion of mother to her family and neglect of herself? True?—No, the true mother is true to her sacred duty of preserving and protecting herself, that she may be of greatest service to her family. The mother needs health, strength and lightness of heart that she may be a true wife—the delight of her husband, his joy, rest, social help and inspiration, not a slaving, suffering dead-weight for his pity. The true mother keeps well, beautiful and young, that she may enjoy the confidence and admiration of her children and be their guide and welcome councillor.

If you could sit beside me, at my desk, I could, if I would, show you, daily, hundreds of letters from pupils I have helped. I never violate a confidence, never show a letter without permission, but here are a few snatches from one morning's mail:

I wish every nervous teacher could know what benefit is to be derived from your physical culture.
I have lost 73 pounds, and was never better. I look ten years younger.
My constipation and biliousness are entirely relieved.
Just think how I have gained, since I be, an with you, from 112 to 137½ lbs. in one year.
My catarrh and lungs are much better and my body, which was a bony, crooked structure, is actually beginning to look like your picture of correct poise.
My head is steady, the confused feeling having passed away. It is the best spent money ever used for myself.
Just think, Miss Cocroft, before I took up your work I could not eat anything without the greatest distress, and now I think I could DIGEST TACKS, I am so happy.

How to Stand and Walk

Remember, I give you personal instruction, after careful study of your symptoms and condition. When you request details about my lessons, I send you my general book **free.** This outlines my methods, and gives you many valuable health hints. With this book I will send, also **free,** my lesson on **Poise,** which teaches you how to **stand and walk.**

Personal Instruction

Besides the Book and **free lesson,** in answer to your first inquiry, is included my personal examination of your symptoms and my first advice to you. Write me fully about your case, also letting me know your faults of figure, etc. I will then make a personal study of your case and will let you know whether I can help you or not. Your letter will be held in strict confidence.

I never publish letters without special permission, though I can send you hundreds of testimonials from women I have helped, who are only too glad to have me show their letters.

SUSANNA COCROFT, 57 Washington Street, Dept. 8. CHICAGO

For details about MY PERSONAL INSTRUCTION mark thus (XX) on blank below, opposite the points MOST IMPORTANT in your case and mark thus (X) opposite those which also interest you. If there are any particulars in regard to your case which you feel I should know, write about them fully and I will frankly tell you, without charge, what I can do for you.

Dept. 8.

Too Thin
Round shouldered
Superfluous flesh
Prominent hips
Protruding abdomen
Height
Weight
Do you stand correctly
Thin chest
Thin bust
Thin neck
Complexion
Do you walk gracefully
Weakness
Lame back
Dullness
Irritable
Nerves
Headaches
Catarrh
Dizziness
Indigestion
Constipation
Liver
Kidneys
Lungs
Heart
Throat
Colds
Rheumatism
Circulation
Blood
Is your health or figure imperfect in any way not mentioned here?
Occupation?
What is your age?
Married or single?

Name _____

Address _____

Fill out, cut off and mail this blank—NOW!

NOTE.—Miss Cocroft, as President of Physical Culture Extension Work in America, needs no further introduction.

CHAPS, SORE LIPS, SALT RHEUM, SUNBURN, CHAFING.

HOLMES' FRAGRANT TRADE MARK FROSTILLA FOR FACE & HANDS

SOLD BY DEALERS EVERYWHERE

NOT GREASY OR STICKY—EXQUISITE PERFUME

A household toilet article. Useful to allay any irritation of the skin. It will keep the face and hands soft as velvet.

PERFECTLY HARMLESS to the MOST DELICATE SKIN

Sold everywhere. If your dealer has not got it send 25 cents for bottle by mail prepaid.

CLAY W. HOLMES, - Elmira, N. Y.

CALOX The Oxygen Tooth Powder

Use a safe antiseptic and antacid dentifrice. CALOX is the only dentifrice which meets the modern views of the dentist. It actually liberates oxygen in the mouth and forms milk of lime, two of the best known remedies for cleansing and purifying the teeth and mouth.

The Oxygen does it

Sample for several days' trial sent free on application.

McKESSON & ROBBINS
Dept. B 93 Fulton St., New York

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

GRAND TO LIVE

And the Last Laugh is Always the Best

"Six months ago I would have laughed at the idea that there could be anything better for a table beverage than coffee," writes an Ohio woman—"now I laugh to know there is."

"Since childhood I drank coffee as freely as any other member of the family. The result was a puny, sickly girl, and as I grew into womanhood I did not gain in health, but was afflicted with heart trouble, a weak and disordered stomach, wrecked nerves and a general breaking down, till last winter, at the age of 38, I seemed to be on the verge of consumption. My friends greeted me with 'How bad you look! What a terrible color!' and this was not very comforting. The doctors and patent medicines did me absolutely no good. I was thoroughly discouraged.

"Then I gave up coffee and commenced Postum Food Coffee. At first I didn't like it, but after a few trials and following the directions exactly, it was grand. It was refreshing and satisfying. In a couple of weeks I noticed a great change. I became stronger, my brain grew clearer, I was not troubled with forgetfulness as in coffee times, my power of endurance was more than doubled. The heart trouble and indigestion disappeared and my nerves became steady and strong.

"I began to take an interest in things about me. Housework and home-making became a pleasure. My friends have marveled at the change, and when they enquire what brought it about, I answer 'Postum Food Coffee, and nothing else in the world.'" Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

NOTICE TO
Intending Investors

Our company has issued a booklet in which are published copies of letters written by prominent Merchants, Manufacturers, Clergymen, Physicians, and Professional men in all parts of the country, in testimony of the business methods of the Industrial Savings and Loan Company.

These letters were not written *TO* us but to third parties *ABOUT* us in answer to inquiries made to them by people who wished to invest with us—and who did on the strength of the assurances contained in said letters—and afterwards were kind enough to forward to us the letters which so favorably impressed them.

This booklet will be sent to all persons interested in placing their savings where they will bear good earnings and be free from speculation.

Our Company pays

5% PER YEAR

on your savings, which will bear earnings for every day in our care. Start at any time, withdraw at your pleasure. Earnings remitted semi-annually by check or compounded. Our business is conducted under the supervision of the New York Banking Department, by whom it is regularly examined.

Write to-day for booklet and full information.

Assets . . . $1,750,000

ESTABLISHED 13 YEARS

INDUSTRIAL SAVINGS and LOAN CO.

10 Times Building, Broadway New York City

One of the Best Dressed Women in Your Town

You can be that, and at a surprisingly moderate expense.

Send for our New Spring and Summer Style Book. It will show you the styles most popular in New York City. It costs you nothing. **Write for it to-day.**

With it we will also send **free** a collection of Samples of materials. We have over 450 varieties—the prettiest designs for this season's wear.

We cut the cloth to your individual measurements, and mold the garment so as to show the good points of your figure.

You are protected by this liberal guarantee: If you are not entirely satisfied with the garment we refund your money.

SPRING SUITS

$4 to $25

New York Styles

Our Spring Fashion Book illustrates:

Shirt-Waist Suits, $6.00 to $20

Tailor-Made Suits, $7.50 to $25

Silk Suits, $9.75 to $25

Wash Suits $4.00 to $15

Separate Skirts, $3.50 to $15

Silk Coats, $9.75 to $20

Rain Coats, $8.00 to $20

Jackets and Coats, $5.75 to $15

Also a full line of the new "Pony" Coat Suits, Sailor Suits and demi-tailored Gowns.

WE MAKE ALL THESE GARMENTS TO ORDER ONLY

We prepay express charges on these garments to any part of the U. S., which means a big saving to you.

We Send FREE to any part of the United States our New **Spring and Summer Book of New York Fashions,** showing the latest styles and containing simple directions for taking measurements correctly; also a large assortment of Samples of the newest materials.

Write for them to-day; you will get them by return mail.

NATIONAL CLOAK & SUIT CO.

119 and 121 West 23d St., New York City

Mail Orders Only. No Agents or Branches. Est'd 18 Years.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

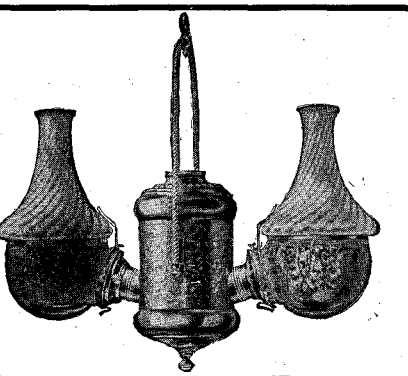
Out-Door Work

Many a semi-invalid, man and woman, many a clerical or business man in ill health from close confinement, many a woman beginning to fail from the hardships of over-work at typewriter, machine, or counter, has won greater income and the independent freedom and abounding good health of out-door work by representing the sales department of THE LADIES' HOME JOURNAL and THE SATURDAY EVENING POST.

Selling yearly subscriptions to our publications is not "soliciting." The periodicals are everywhere well known and their representatives respected. Prizes of $40,000 are frequently distributed among our salesmen in amounts of $500 and less, in addition to prizes of $5,000 every month, and large regular commissions on every subscription you take.

We want the right man or woman, boy or girl, to be our representative in every town and village in the United States. If you are that person we will help you in your work so that you cannot fail. Write to us and we will tell you how.

THE CURTIS PUBLISHING COMPANY
984 E Cherry St., Philadelphia, Pa.



The Angle Lamp

OUR PROPOSITION is to send you a light which, burning common kerosene (or coal oil), is far more economical than the ordinary old-fashioned lamp, yet so thoroughly satisfactory that such people as ex-President Cleveland, the Rockefellers, Carnegies, Peabodys, etc., who care but little about cost, use it in preference to all other systems. We will send you any lamp listed in our catalog 31, on thirty days' free trial, so that you may prove to your own satisfaction that the new method of burning employed in this lamp makes common kerosene the best, cheapest and most satisfactory of all illuminants.

Convenient as Gas or Electricity

Safer and more reliable than gasolene or acetylene. Lighted and extinguished like gas. May be turned high or low without odor. No smoke, no danger. Filled while lighted and without moving. Requires filling but once or twice a week. It floods room with its beautiful, soft, mellow light that has no equal. WRITE FOR OUR CATALOG 31 and our proposition for a

30 DAYS FREE TRIAL.

Do it now—right away. It will tell you more facts about the How and Why of good light than you can learn in a lifetime's experience with poor methods.

THE ANGLE MFG. CO., 78-80 Murray Street, NEW YORK.

INVESTIGATE THE
POULTRY BUSINESS

Write for a free copy of my book which describes the

Profitable Combinations
OF
Egg, Broiler & Roaster Farms

It gives the prices paid for eggs and poultry week by week for the past three years. It tells how and when a hatch taken off each week in the year could be most profitably marketed. It shows how you can make $2.00 on a large winter roaster. It tells what profits can be made with each of the popular breeds, and the costs of production.

I have helped thousands to make money with poultry. My Model Incubators and Brooders are used on the money-making farms. It is my business to teach those who use them to do so profitably. Whether your needs are small or large, I will furnish, without charge, estimates and plans for a complete equipment that will insure success without your spending a dollar uselessly. Send for my complete literature.

CHAS. A. CYPHERS

4542 Henry St. Buffalo, N. Y.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED